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A TRANSLATION

OF

THE GREAT COMMENTARY

OF

CORNELIUS À LAPIDE.

The Translation into English of

À LAPIDE'S

COMMENTARY ON THE HOLY SCRIPTURES.

EDITED BY T. W. MOSSMAN, B.A., D.D., &c.

Assisted by various Scholars.

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Owing to the illness and death of Dr. MOSSMAN, there has been considerable delay in the appearance of S. John's Gospel and Epistles, which were only completed shortly before his death. The remainder of the New Testament will be published under the Editorship of the Rev. G. G. ROSS, D.C.L. Oxon., Head-Master of Woolwich College, aided by the staff of writers who so ably assisted Dr. Mossman. The Acts of the Apostles are nearly ready for the press, and the remaining parts of the New Testament will be issued in volumes at short intervals.

THE GREAT COMMENTARY

OF

CORNELIUS À LAPIDE.

TRANSLATED

BY

THOMAS W. MOSSMAN, B.A.,

RECTOR OF TORRINGTON, LINCOLNSHIRE,

Assisted by Various Scholars.

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S. JOHN'S GOSPEL.—CHAPS. I. TO XI.

JOHN HODGES,
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NOTICE TO THE READER.

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AS it has been found impossible to compress the Translation of the Commentary upon S. John's Gospel into one volume, it is now given in two, of which this is the first. The second volume comprises the remainder of the Gospel, and the Commentary of À Lapide upon S. John's Epistles.

It is with great pleasure I present this portion of this great Commentary to the English reader. Admirable as Cornelius à Lapide almost invariably is in his exposition of Holy Scripture, on the Gospel of S. John he seems to me to surpass himself. Beginning from the Incarnation of the Divine Word, nothing can be more masterly, nothing more magnificent, than the way in which he shows that the whole sacramental system of the Catholic Church of Christ is the necessary consequence and complement, as well as the extension of the Incarnation, Divinely planned and ordained for the eternal salvation of the whole human race. Granted the truth of the Incarnation as an objective fact, dealing with realities both in the spiritual and immaterial universe, and also in the material and physical universe, in this world of time and sense, as we call it, I do not see how it is possible to dispute our author's conclusions, taken as a whole.

The Translation of Vol. I. is by myself as far as the end of the 6th chapter, or page 263. From the 27th verse of 6th

chapter to the end, I have translated practically without any abridgment or omission, and also with greater literalness than I sometimes do, on account of the surpassing importance of the doctrine treated of, and the controversies resulting from it. Chapters vii.–x. are by the Rev. James Bliss, Rector of Manningford Bruce. For the last chapter, the 11th, I am indebted to the Rev. S. J. Eales, M.A., D.C.L., lately Principal of S. Boniface's College, Warminster, and now Principal of the Grove College, Addlestone, Surrey.

In Volume II., the Translation of chap. xiii. is by a young scholar, Mr. Macpherson. The remainder of the Gospel is by my most kind friend, Mr. Bliss, and myself.

Of S. John's Epistles, the first three chapters of the First Epistle are by Mr. Bliss, the remaining two chapters, and the Second and Third Epistles, are by myself.

T. W. M.

THE PREFACE

TO

S. JOHN'S GOSPEL.

S. JOHN the Apostle, the son of Zebedee and Salome, wrote this Gospel in Asia in the Greek language, towards the end of his life, after his return from Patmos, where he wrote the Apocalypse.

His reasons for writing were two. The first was that he might confute the heretics Ebion and Cerinthus, who denied Christ's Divinity, and taught that He was a mere man. The second was to supply the omissions of Matthew, Mark and Luke. Hence S. John records at length what Christ did during the first year of His ministry, which the other three had for the most part passed over.

Listen to S. Jerome in his preface to S. Matthew. "Last was John, the Apostle and Evangelist, whom Jesus loved the best, who lay upon the Lord's bosom, and drank of the purest streams of His doctrines. When he was in Asia, at a time when the seeds of the heresies of Cerinthus, Ebion and the rest, who denied that Christ had come in the flesh, those whom in his Epistle he calls Antichrists, and whom the Apostle Paul frequently refutes, he was constrained

by well nigh all the bishops who were at that time in Asia, and by the deputies of many other Churches, to write of the deep things of the Divinity of our Saviour, and to 'break through,'[1] as it were, to the WORD of God by a kind of happy temerity. Whence also we are told in ecclesiastical history that when he was urged by the brethren to write, he agreed to do so, on condition that they should all fast, and pray to God in common. When the fast was ended, being filled with the power of revelation, he burst forth with the preface coming straight from above, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.*"

Others add that S. John's beginning to write was preceded by lightnings and thunderings, as though he had been another Moses, who thus received the Law of God (Exod. xix.)

Baronius shows that S. John wrote his Gospel in the year of Christ 99, or sixty-six years after the Ascension. This was the first year of the reign of Nerva, and the twenty-seventh after the destruction of Jerusalem by Titus.

As then Isaiah surpassed all the rest of the Prophets in sublimity, so did John the other Evangelists. Last in time, he is first in dignity and perfection. Thus in the first chapter of Ezekiel he is compared to an eagle flying above all other birds. This his dignity and special excellence, as well as his consequent obscurity, may be considered under three heads.

First, his matter and scope. S. John alone of set purpose treats of the Divinity of Christ, of the origin, eternity, and generation of the Word, of the spiration of the Holy Spirit, of the unity of the Godhead, and of the Divine relations and attributes. Matthew, Mark, and Luke are concerned with the actions of Christ's humanity.

[1] Cf. Exod. xix. 21, Trans.

This is why the Fathers derive almost all their arguments against the Arians, Nestorians, Eutychians and such like heretics from S. John.

The second is the order of time. We know that the Church, like the dawning of the day, advanced by the succession of time to the perfect day of the knowledge of the mysteries of the faith. Thus the sacred writers of the New Testament, the Apostles and Evangelists, write far more clearly concerning them than do Moses and the Prophets of the Old Testament. John was the last of all, and his Gospel was his last work. He composed it therefore as a sort of crown of all the sacred books.

The third is the author. S. John alone was counted worthy to win the laurels of all saints. For he is in very deed a theologian, or rather the prince of theologians. The same is an apostle, a prophet and an evangelist. The same is a priest, a bishop, a high priest, a virgin, and a martyr. That S. John always remained a virgin is asserted by all the ancient writers, expressly by Tertullian (*Lib. de monogam.*) and S. Jerome (*Lib.* 1 *contra Jovin.*) To him therefore as a virgin Christ from His cross commended His Virgin Mother. For "blessed are the clean in heart, for they shall see God," as the Truth Itself declares.

The Only Begotten Son, who is in the bosom of the Father, made known to this His most chaste and beloved friend, who reclined upon His breast, the hidden things and sacraments of the Divinity, which had been kept secret from the foundation of the world. John hath declared the same to us, as a son of thunder, thundering and lightening the whole world with the Deity of the Word. As with a flaming thunderbolt "he hath given shine to the world;" and with the fire of love he hath inflamed it. Let that speech of Christ, His longest and His last, bear witness, which He made after supper (S. John xiii. &c.), which breathes of nothing but the ardour of Divine love.

See more to the same effect in S. Cyril, S. Augustine, and S. Chrysostom (*Præm. in Joan.*) Indeed, S. Chrysostom dares to say that S. John in his Gospel hath taught the angels the secrets of the Incarnate Word, such as before they knew not, and that therefore he is the Doctor of the cherubim and the seraphim. He proves this from the passage of S. Paul in Ephesians iii., "that there might be made known to the principalities and powers in heavenly places by the Church the multiform wisdom of God." "If," he says, "the principalities and powers, the cherubim and seraphim, have learned these things through the Church, it is very evident that the angels listen to him with the deepest attention. Not slight therefore is the honour which we gain in that the angels are our fellow-disciples in the things that they knew not.

CANONS THROWING LIGHT

UPON THE

INTERPRETATION OF S. JOHN'S GOSPEL.

1. JOHN has a style peculiar to himself, entirely different from that of the other Evangelists and sacred writers. For as an eagle at one time he raises himself above all, at another time he stoops down to the earth, as it were for his prey, that with the rusticity of his style he may capture the simple. At one time he is as wise as the cherubim, at another time he burns as do the seraphim. The reason is because John was most like Christ, and most dear to Him; and he in turn loved Christ supremely. Therefore at His Last Supper he reclined upon His breast. From this source, therefore, he sucked in, as it were, the mind, the wisdom, and the burning love of Christ. Wherefore, when thou readest and hearest John, think that thou readest and hearest Christ. For Christ hath transfused His own spirit and His own love into S. John.

2. Although John by the consent of all wrote his Gospel in Greek for Greeks, yet because he himself was a Hebrew, and from love of this primeval language, which was his native tongue, he abounds above the rest in Hebrew phrases and idioms. Hence to under-

stand him we require a knowledge of two, or indeed of three languages—Hebrew, Greek and Latin. Thus he Hebraizes in his frequent use of *and* for *like as* (*sicut*), as Solomon does in Proverbs, where he compares like with like by means of the conjunction *and*. *And* in such instances is a mark of similitude, and has the same meaning as *like as* (*sicut*). On the other hand, he Grecizes in his use of *perchance* (*forsitan*) for surely. In John viii. 19 the Greek particle ἄν expresses affirmation, not uncertainty. So also in viii. 43 οὐ δύνασθε, *ye are not able*, is put for *ye are not willing*. He likewise constantly duplicates the Hebrew *Amen*, when the other Evangelists only express it once. The reasons for this diversity are examined in chap. iii. 2.

3. John abounds more in the discourses and disputations of Christ with the Jews than in the things that were done by Him. Not that he relates all the discourses and disputations of Christ, but such as were of greater importance. Especially he gives a compendious account of those in which Christ proved that He was God as well as man.

4. In S. John Christ speaks sometimes as God, and sometimes as man. There is need therefore of a careful examination of contexts to distinguish one from the other.

5. When Christ says, as He often does in S. John, that He "does, or says nothing of Himself," or that "not He, but the Father, does, or says this, or that," there must be understood "originally" and "alone." As thus, "neither alone, nor as man perform I these things: nor yet as God am I the first originator of them; but it is God the Father, who together with His Divine essence communicates to Me omniscience and omnipotence, even the power of doing all things."

6. Although the Apostles and other saints wrought miracles, yet

Christ in S. John's Gospel often proves that He is the Messiah and God by the miracles which were done by Him. This proof is a true and effectual one; first, because He Himself made direct use of it. For a miracle as the work of God, and the true Voice of the prime Verity, is an infallible proof of that which it is brought forward to confirm. Second, because Christ wrought them by His own power and authority, which He could not have done unless He had been God of God. Thus then He did them that they might appear to proceed from Him as from God, the original source of miracles. For the saints do not work miracles by their own authority, but by the invocation of the name of God, or Christ. Let us add that the miracles which were done by Christ had been foretold by Isaiah and the other prophets, that they might be indices and marks of the Messiah, as will appear in chap. xi. 4.

7. Matthew, Mark, and Luke record for the most part the acts of the last year, and the last year but one of Christ's ministry, that is to say, what He did after the imprisonment of S. John the Baptist. But S. John's Gospel for the most part gives an account of the two preceding years. This consideration will solve many seeming discrepancies between S. John and the other Evangelists. So S. Augustine in his preface.

8. There is frequently in S. John both great force as well as obscurity in the adverbs and conjunction of causation, inference, connection, and so on, in such a manner that a single particle will often include and point out the entire meaning of a passage. Hence these particles must be most carefully examined and weighed, as I shall show in each place.

9. The particles *that*, *wherefore*, *on account of which*, and the like, do not always signify the cause, or the end intended, but often only a consequence or result. This is especially the case if an event has

been certainly foreseen, and therefore could not happen otherwise. This is plain from chap. xii. 38, 39, where it is said, *They believed not on Him, that the saying of Isaias might be fulfilled:* and shortly afterwards, *Wherefore they could not believe, because Isaias said again, He hath blinded their eyes.* For the reason why the Jews would not believe in Christ was not the prediction of Isaiah foretelling that they would not believe (*non credituros*), but the hardness of heart and malice of the Jews, which as a sort of objective cause preceded Isaiah's prophecy. For Isaiah foretold that the Jews were not about to believe, because in truth they themselves through their own malice and obstinacy were not going to do so. So S. Chrysostom and others.

10. By the Jews S. John sometimes means the rulers only, sometimes the people only. Thus he represents the Jews at one time as opposing, at another time as favouring Christ. For the people were His friends, the rulers were His adversaries.

11. By a Hebraism the present tense often signifies not an action issuing in a result, but a force, or power of nature, or the act (in the sense of will or intention, *Trans.*) of the agent, even in cases where the effect is opposed by the subject, or in some other way. Thus in i. 9 it is said that Christ by His advent gave light to the world. That means, so far as He was concerned. For many, like the Jews, refused to receive this light, as he immediately adds, and continued in the darkness of their unbelief.

12. The particles *as if, so as*, and the like, because they correspond to the Hebrew *caph*, do not always signify likeness, but the truth of a fact, or assertion. Thus in i. 14, *we have seen His glory, as of the Only Begotten*, means, "we have seen the glory of the Only Begotten to be truly such, and so great as became Him who was indeed the Only Begotten Son of God the Father." So S. Chrysostom and others.

13. John, following the Hebrew idiom, sometimes takes words of inceptive action to signify the beginning of something that is done; but sometimes to signify continuation, that a work is in progress; and sometimes, that a work has been perfected and accomplished. Thus we must not be surprised, if sometimes that which increases, or is being perfected, is spoken of as if it were just commencing, and *vice versâ*. An example of inceptive action is to be found in xvi. 6, where Peter, resisting Christ desiring to wash his feet, says, *Lord, dost Thou wash my feet? Dost Thou wash?* that is, "Dost Thou wish, prepare, begin to wash?" There is an example of continued action in ii. 11, where, after the miracle of the conversion of water into wine, it is added, *And His disciples believed in Him:* that is, they went on believing, they increased, and were confirmed in faith. For they had already before this believed in Christ, for if they had not believed in Him, they would not have followed Him as His disciples. There is an example of a perfected action in xi. 15, where Christ, when about, at the close of His life, to raise up Lazarus, said, *I am glad for your sakes, that ye may believe.* That is, "that by means of this My last and greatest miracle ye may be altogether made perfect in your belief in Me." Again, in xx. 17, Jesus appearing after His resurrection to Mary Magdalene, who had fallen at His feet, said, *Touch Me not.* That is, "Do not delay, and waste time in touching My feet, but go quickly, and tell the Apostles, who are very sorrowful because of My death, that I have risen again."

14. John, after the Hebrew idiom, asserts and confirms over again what he had already asserted, by a denial of the contrary. This is especially the case when the subject matter is of importance, and is doubted about by many, so that it requires strong confirmation. Thus in i. 20, when John the Baptist is asked by the Jews

if he were the Christ, *he confessed, and denied not, but confessed, I am not the Christ.* And in i. 3, *All things were made by Him, and without Him was not anything made that was made.*

15. John delights in calling Christ *the Life*, and *the Light*, for reasons which I will give hereafter. He has several other similar and peculiar expressions. For instance, he often uses the word *judgment* for *condemnation* which takes place in judgment. In other places he uses *judgment* for the secret judgments and decrees of God, because they are just. *Sins* he calls *darkness.* The *saints* he calls *sons of light.* That which is *true* and *just* he calls *the truth.* In vi. 27, for *procure food*, or *labour for food* he has ἐργάζεσθε βρῶσιν. In the 9th chap., when Jesus is asked by the Jews, *Who art Thou?* He answers, *The Beginning, who also am speaking unto you.*

16. S. John relates that Christ said previously certain things, the when and the where of His saying which He had not previously mentioned. For studying brevity, he considered it sufficient to relate them once. Thus in the 11th chap. he says that Martha said to her sister Mary, *The Master is come, and calleth for thee.* Yet he had not previously related that Christ bade Martha to call Magdalene; for his mentioning that Martha, by Christ's command, called her sister was sufficient to show that Christ had so commanded. In the same chapter Christ saith to Martha, *Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?* Yet there is no previous account of Christ saying this. Also in vi. 36, Christ says, *But I said unto you, that ye also have seen Me and believe not.* Yet we nowhere recall that Christ previously so said.

17. The miracles of Christ which John alone records are as follows:—The conversion of water into wine, chap. ii. The first expulsion of the sellers from the Temple, in the same chapter. The healing of the sick child of the nobleman, iv. 47. The healing of

the paralytic at the pool in the sheep-market, chap. v. Giving sight to the man born blind, chap. ix. The raising Lazarus from the dead, chap. xi. The falling of Judas and the servants to the earth, when they came to take Jesus, xviii. 6. The flow of blood and water from the side of Christ after He was dead, xix. 34. The multiplication of the fishes, xxi. 6.

COMMENTATORS.

Very many persons have written commentaries upon the Gospel of S. John, and among them the principal Greek and Latin Fathers. Among the Greeks, after Origen, who composed thirty-two tomes, or books, upon this Gospel, were S. Cyril, Patriarch of Alexandria, who has written a learned and very excellent commentary. He has written a didactic work, and is especially able and skilful in expounding the literal sense. S. Cyril's commentary on S. John's Gospel consisted originally of twelve books. But of these the fifth, sixth, seventh, and eighth have perished. Their loss has been supplied by Clictovæus, a doctor of Paris, whose work has been mistaken by many learned men for the original of S. Cyril.

A second commentator is S. Chrysostom, who seems to have been imbued with the very spirit of S. John himself. He wrote eighty-seven homilies on this Gospel.

A third is Theophylact, and a fourth Euthymius. They, as is usual with them, follow S. Chrysostom. Theophylact is the more diffuse of the two.

A fifth commentator is Nonnus Panopolitanus, an Egyptian, and a very eloquent writer, who, as Suidas says, explained the virgin theologian, that is, John the Evangelist, in heroic verses. Although

the commentary of Nonnus can properly only be called a paraphrase, nevertheless in many places he points out and illustrates the meaning of the Evangelist in pithy sentences.

Among the Latins the first and chief commentator is S. Augustine, who has written systematically upon the whole Gospel in one hundred and twenty-four tractates.

The second is Venerable Bede, who follows S. Augustine *passim*, and often word for word.

A third commentary is what is called the Gloss. Where observe that the Gloss is tripartite. The first is the Interlinear Gloss, so called because written between the lines of the sacred text. For that reason it is brief, but pithy, and treats many things in the Gospel learnedly and usefully. The second is the Marginal Gloss, because written on the margin of the text. To this is subjoined the Gloss of Nicolas Lyra. This Nicolas was called Lyra from a village in Normandy. He was a Jew by birth, and was converted to Christianity. He entered the Franciscan Order, and taught scholastic theology, A.D. 1320. He was a learned man, and skilled in Hebrew. He wrote his Gloss upon S. John and the other sacred writers, expounding them literally, and became so celebrated that it has passed into a proverb—

> "If Lyra's hand had erst not swept his lyre,
> Our theologians had not danced in choir."

However, we must keep this in mind, that he is too credulous with regard to Jewish fables and puerilities, giving too much heed to writers of his own nation, to the Rabbin, and especially to R. Salomon, who is a great retailer of fables.

In later ages, and especially in our own day, many commentaries have been written upon this Gospel. Pre-eminent among

them are Maldonatus, of the Society of Jesus, who is copious, acute, elegant, and learned: Cornelius Jansen, who is exact, solid, and to be depended upon: Frank Toletus, who displays a sound judgment, especially in the application of metaphors and similitudes. Sebastian Barradi has written a good literal commentary, mingling with it moral reflections. He is useful to preachers in affording materials for sermons, and showing how to treat them. Frank Ribera is brief, but as usual excellent and learned. Frank Lucas is entirely literal, but he uses the letter to draw the reader to pious affections.

Among the heretics, Martin Bucer, Wolfgang Musculus, Bullinger, Brentius, Calvin, and Beza have written upon S. John's Gospel. Of all these authors Augustinus Marloratus has made a catena, which I read through and refuted when I was in Belgium.

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO JOHN.

THIS is the title in the Greek and Latin codices. In the Syriac it is as follows, *The Holy Gospel*, the *Preaching of Jouchanon* (John), *which he spake and preached in Ionic* (Greek) *at Ephesus.* The Arabic has, *The Gospel of the holy and great disciple, the Apostle John, the son of Zebedee, the beloved of our Lord Jesus Christ.*

CHAPTER I.

¶ 1 *The Divinity, Humanity, and Office of Jesus Christ.* 15 *The Testimony of John.* 35 *The Calling of Andrew, Peter, &c.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.
12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.
15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
16 And of his fulness have all we received, and grace for grace.
17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.
18 No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*.
19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20 And he confessed, and denied not; but confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
24 And they which were sent were of the Pharisees.
25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not:
27 He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.
28 These things were done in Bethabara, beyond Jordan, where John was baptizing.
29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!
30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.
34 And I saw, and bare record that this is the Son of God.
35 ¶ Again, the next day after, John stood, and two of his disciples;
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
37 And the two disciples heard him speak, and they followed Jesus.
38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon's Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael said unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

In the beginning, &c. So the Persian, Syriac, Egyptian, Ethiopic, and Arabic, except that the last version has the article in the second and third clauses of the verse—"*the* Word was with God, *the* Word was God." The Ethiopic for *Word* has *cal*, answering to the Latin *Verbum*, which is better than *Sermo*, as Erasmus and the innovators translate the Greek λόγος.

John begins from the Godhead of the Word: first, because the right order and a full account of Christ require it; second, because in the time of S. John the heresies of Cerinthus and Ebion had arisen, which denied Christ's Divinity.

After a similar manner did Moses begin his account of the genesis of the world, "In the beginning God created the heaven and the earth." Moses begins from the creation of the world, but John far

higher, even from the eternity of the Word. Moses marks the beginning of time, in which God made all things. John marks a beginning which was from eternity, when the Word was, by which all things were made by God in time. John therefore takes up the exordium of Moses, and presupposes the beginning of the world, when he gives, so to say, an account of the long anterior beginning of the Word. Hence Tertullian, in his book against Hermogenes, truly asserts that the Gospel is the supplement of the Old Testament.

S. John alludes to Ecclus. xxiv. 5, "I (the Eternal Wisdom) came forth from the mouth of the Most High, the first begotten before every creature." Also to Prov. viii. 22, "The Lord possessed me in the beginning of His ways, before He made anything, from the beginning." Where the Septuagint translates, "The Lord built, or founded (ἔκτισε) me the beginning of His ways, in His work. Before the age He founded me in the beginning, before He made the earth, and appointed the great depths."

In the beginning, *i.e.*, first, "in the Eternal Father," as Cyril says, and Origen. For by-and-by John says in the 14th verse, that the Word was in the bosom of the Father. Second, and more simply, Augustine, Bede, and Hilary, *In the beginning*, *i.e.*, of the world, or of times, such as you can only imagine, which went on from all eternity before the foundation of the world. As much as to say, the Word was not made in the beginning of time, however ancient and imaginary; but He existed then, because He was not made, but was begotten from eternity. Third, and most simply, Augustine, Chrysostom, and Basil, *In the beginning*, *i.e.*, before all things, even from the beginning of all eternity, long before all angels, or men, or things created, the Word was. For S. John is here speaking of a true and real beginning (*principium*), just as Moses does in the first verse of Genesis, and Solomon in Prov. viii. 22. Wherefore all the Fathers from the passage prove the true Divinity and eternity of Christ. This beginning S. John sets in opposition to Ebion, who affirmed that Christ began to be after His birth of the Virgin, and that He had no previous existence. So Cyril. Hence Nonnus expounds the expression, *In the beginning*, in a fivefold manner,

one following after another. He was *in the beginning*, saith he, first, as not subject to conditions of time; second, as coeternal with the Father; third, as equal to the Father by nature; fourth, as incomprehensible; fifth, as ineffable. The four last are consequences of the first.

You will say, Eternity is infinite duration, having neither beginning, nor end: why then is a beginning here spoken of? I answer, the reason is, because of the weakness of the human intellect, which is not able to comprehend eternity, nor to conceive of it definitely, except by a comparison with time. Therefore it conceives of eternity as duration which is coexistent with all time—past, present, and future, and that not only time actual, but which can be conceived of. Indeed, it precedes all time. The meaning therefore is this, *In the beginning*, that is, before all time, even that which can be imagined in the mind, *the Word was*. Think of millions of millions of years, as much as ever thou canst conceive in thy mind; before all these, and whatsoever infinite number thou canst add, *the Word was*. This is why S. John repeats *was* four times, saying, *In the beginning was the Word*, &c., that thou mayest understand that whatsoever time thou thinkest of, the Word was then: that in all ages, however far back thou goest, the Word was in those ages. *Beginning* therefore is here used relatively, for it is spoken with reference to all time, even that which far precedes. For as the whole substance and immensity of God is in every place whatsoever, yes, in every point of space, and yet it encompasses all space and every place, even what we can think of above the heavens, so likewise God's eternity, which altogether in time present, or in one single instant of the duration of time, includes and embraces all time, past, present, and to come, and far exceeds and transcends it all. And this is what we mean when we say, following the words of S. John, that God's eternity was in the beginning.

Thus we are able to ascend with our minds to the idea of the antiquity, and as it were the origin of eternity, which is here called *principium*, that is, *the beginning* of all duration and eternity.

Though indeed this *beginning* is without beginning, a commencement without commencement. Therefore when we would say of anything, that it did not have a beginning in time, we say that it was in the beginning of all duration and eternity. And by this we mean nothing else but that it always existed, that it was from all eternity. This is the meaning of S. John when he says, *In the beginning was the Word.* This is also why we say in ordinary discourse, that God has existed from the beginning of eternity, that is, that He is from all eternity.

Was: the expression *was*, says S. Basil upon these words of S. John, leads us to eternity, not as if the word *was* signified that the Word preceded the beginning, concerning which it is said, *It was in the beginning*, and consequently the beginning of time and the world were here to be understood (because the Word preceded in computation (*ratione*) only, as it were, for as everything whatsoever precedes its own duration, so also God is before His duration and eternity: for duration is the continuance and measure of the thing which exists and endures), therefore, even before, from all eternity, *was the Word.* Here observe that the word employed is *was* (*erat*), not *has been* (*fuit*), for *has been* signifies that which has existed, and passed away: but *was* signifies that it is even now, or that it is perennial and eternal. So S. Chrysostom, Cyril, and Theophylact. The Holy Ghost therefore suggested *was* to the mind and pen of S. John, as against the Arians, whom He foresaw would arise. They were wont to say, *There was when there was no was;* meaning there was a time when the Son was not. From these words of S. John the Council of Nice condemns them; because, *In the beginning was the Word, i.e.*, from eternity.

Moreover, S. Gregory Nazianzen observes that the substantive verbs *is* and *was* have a special application to God from the plenitude of His essence. Wherefore God in Hebrew is called Jehovah, *i.e., He who is.*

The Word, Gr. ὁ λόγος, That Word, eternal and divine, which is the Son of God, as even the Arians formerly allowed. For John soon after calls this Word the Only Begotten of the Father. So con-

stantly in Scripture, the Son is called the Word of the Father. S. Basil thought that the Holy Spirit might also be called the Word; but S. Thomas rightly observes that this can only be said improperly (improperly being used in the logical sense).[1]

You will ask why is the Son of God called *the Word?* I answer that the Greek λόγος (*Logos*) has many meanings, which are all applicable in this place. 1. *Logos* may be translated *reason*, because, as reason proceeds from the mind, so does the Son from the Father. So SS. Chrysostom and Basil.

2. *Logos* may be translated *definition*, because the Word definitely expresses and unfolds the nature and attributes of the Father. Wherefore Nicetas (*in Orat.* 42 *Nazianz.*) says, "The same relation that a definition bears to the thing defined does the Son bear to the Father. For He declares the Father as a definition declares that which is defined by it. Wherefore Christ said, 'Philip, he that seeth Me, seeth My Father also.' For the Son is a compendious demonstration of the Paternal nature; for every offspring is a sort of tacit account, or definition, of its parent."

3. *Logos* may be translated *cause*, because the Word is the cause of all things which have been created and produced by the Word of God.

4. Λόγος may be translated *work*, because the Word is the Work of the Father, coextensive with Him, coeternal and coequal.

5. Λόγος can be translated *power*, or *virtue*, because the Word is the *strength* and *right hand* of the Father.

6. Λόγος may be translated *beauty*, because the Word is the *form*, *grace*, and *beauty* of the Father.

7. And chiefly, λόγος may be translated, with Tertullian, Cyprian, and Ambrose, *speech* (*sermo*), or rather *Word* (*Verbum*). This *Word*, or *speech*, is not of the mouth, but of the mind; because as we by thinking form a conception to ourselves of the thing thought of, or understood, which is called the word of the mind, so the eternal Father, by comprehending and understanding His Essence, and all that belongs to It, has produced this Eternal Word, coequal with,

[1] Trans.

and like to, Itself, by means of which it comes to pass that this Word is God, and the Son of God, begotten of the Father.

Hence also the Gentile philosophers, Trismegistus, Orpheus, Plato, and the rest of the Greeks, Chaldæans, and Egyptians called the Father νοῦν, *i.e.*, *mind;* and the Son *Logos*, as it were, the offspring of the mind. See S. Augustine (*lib.* 7, *Confess. c.* 9). Whence that saying of Plato's, "A Monad begat a Monad, and in it reflected his ardour." He means, The Father begat the Son, and through Him breathed the Holy Spirit, which is the reciprocal Love of the Father and the Son. Many, however, are of opinion that Plato and the other Gentile philosophers mean by the *Logos* not the *Son* but the *idea* in the mind of God, according to which He created all things, and reflected His love back upon Himself, because He created the world on account of His love.

Here observe, the Word of God is twofold. First, *essential*, because it is the very Intelligence of the Father, which together with essence, understanding, and will, He shares with the Son and the Holy Ghost. The second is *notional*, which is the Word produced by the Father, and subsisting personally, that is, as the Son. So S. Thomas (1 *dist.* 27 *q.* 2. *a.* 2). This is the twofold meaning of the Word, taken in its widest sense.

I have written more upon the Word in 1 Epis. John, chap. i. ver. 1. Let me add here what S. Augustine says (*Serm.* 38 *de Verb. Dom.*) "The Word of God is, as it were, a Form, but not formed. It is the Form of all forms, over all things, and existing in all things. But some ask, How could the Son be begotten coeternal with the Father? As if fire were eternal, would not its brightness be coeternal with it? Is it not the same with the reflection in a mirror, or in water? As, for example, a shrub would always have its reflection in the water beside which it grew." And S. Chrysostom says, "He said not Word simply, but by the article distinguished it from all others. For it is an Hypostasis, proceeding forth impassibly from the Father. This is the meaning of *was in the beginning*, that it always existed, and with an infinite existence. For it is not said of the heaven and the earth,

that they *were* in the beginning, but that *they were made* in the beginning.

And the Word was with God. S. John meets an objection. Some one may say, "Where was the Word in the beginning, *i.e.*, from eternity, when as yet there was no place, and no created nature of things?" He answers, "The Word had no need of place, because It is spiritual, and divine; but It was with the Father, as with that from which It derived Its origin." As it is said in the 18th verse, It was *in the bosom* of the Father. Or, as we might say, It was in the Father's House, which is God Himself, and His immensity.

The preposition *with* denotes—1. Distinction of person, because indeed the Son is a different Person from the Father, not one and the same, as the Sabellians say. "For how should that which is one numerically be understood to be with itself?" says S. Cyril. "Before all things," says Tertullian (*lib.* 5 *cont. Prax.*) "God alone was Himself to Himself both universe and space and everything. But in this respect only was He alone, that He had nothing external to Himself, for not even then was He alone; for He had with Himself what he had in Himself, His Reason, or that which the Greeks call His *Logos.*"

2. *With* denotes the loving and perfect union of the Son with the Father, by which it comes to pass that it is impossible for Him to be separated from the Father. So Nonnus.

3. *With* denotes the equality of the Son with the Father. For to be *with* God, or *near to* (*juxta*) God, means to sit at the right hand of God, as it were God of the same substance as the Father. Wherefore Christ is said after His Ascension to have returned to the right hand of the Father (Mark xvi.) As Nonnus expounds, "the Son is *sunthronos* with the Father," a term which cannot be expressed by a single word in English, but which means an associate in the same throne, an assessor in the same seat.

And the Word was God. The order of the words in the Greek is, *And God was the Word.* Lest the Arians should bring forward the objection, "If the Word was *with* God, then the Word was not God, John confutes them by anticipation, saying *The Word was God.*

For the Arians placed the interior and essential Word of God, that is, the Intelligence of the Father, Son, and Holy Ghost (as the orthodox faith is) in one Person of Godhead, coeternal with Himself. They said that God began to be a Father in time, when He produced the Word (*Verbum notionale*) distinct from Himself, as it were the first of creatures, and by him all other creatures. John refutes this by saying, *And God was the Word*, meaning that the Word already spoken of was God. He said this lest any one should suppose that the Word was not God, because he had said that He was with God. He means that the Word was with God in such sort that He Himself was God.

The Arians object that the Greek word θεὸν, *i.e.*, God, has not the article in this clause as it had in the preceding clause, *and the Word was with God* (*apud* τὸν θεὸν). Therefore, say they, the Word was not true God. I reply by denying the conclusion. For the reason of the difference is that the word God (θεὸν) in the preceding clause, *with God*, denotes a distinct Person, namely, the Person of the Father with whom the Word was. But in this latter clause it denotes not a Person but the essence of the Godhead common to each Person. For the Word is one God with the Father, so far as relates to Essence and Godhead, but not as regards Person. And the article in this place signifies a distinct Person, not the nature common to both. Again, the Greeks prefix the article to the subject, not the predicate; and in this place God is the predicate, the Word is the subject.

Observe that John in this sentence with three clauses, by the first clause unfolds the *when* of the Word: it was eternity. Secondly, the *where* of the Word, and His distinction from the Father. In this third clause, the essence of the Word, and His identity in essence with the Father. S. John unfolded this threefold sentence of His Gospel in the Creed which, at the bidding of the Blessed Virgin, he delivered to S. Gregory Thaumaturgus, as S. Gregory of Nyssa relates in his life. For this symbol is as follows, "There is one Father of the living Word, the substantial Wisdom and Power, and eternal Image, the perfect Father of the perfect and only begotten

Son. One Lord, alone from the Only One, God of God, the form and image of the Godhead, the efficacious Word, the comprehensive Wisdom by which all things were made, and the effectual power of the whole creation. True Son that cannot be seen, of the true Father that cannot be seen, incorruptible, immortal, and eternal Son of the incorruptible, immortal, and eternal Father.

The same was in the beginning with God. He compendiously repeats and confirms this proposition of this clause by a sentence of a single clause. Thus, "This Word, which I have said is God, was in the beginning, that is, from eternity, with God." For it is difficult to understand how the Word can be with God, and yet the same be God. Therefore John writes and inculcates both together, that he may signify at one and the same time the unity of essence and the diversity of persons, and that he may teach that in the Godhead there is a Trinity of Persons, the Father, the Son, and the Holy Ghost. For this is the deepest and most obscure mystery of our faith, and the most difficult to be believed.

Maldonatus gives a second reason for this repetition, derived from the third clause, *the Word was God*, that is to say, forasmuch as the Word was God, therefore it follows that He was in the beginning with God the Father, that is, coeternal and of one substance with the Father.

S. Hilary gives a third reason (*lib.* 1 *de Trin.*), lest any one should suppose because he said *the Word was God*, and *the same was in the beginning with God*, there were therefore two Gods, one which was the Word, and the other with whom the Word was, as the Manichæans held two Principles, or Gods, one of which was the Creator of all things corporeal, the other the Creator of angels and things spiritual, John declares that the Word was so with God the Father as to be the same God with Him.

All things were made by Him, that is, by the Word. All things which were not God were created by the Word. "All things, from an angel to a worm," says S. Augustine; who adds, "between God who speaks, and the creature which was made, what is there by which it was made, but the Word, by whom God said, *Let it be made*,

and it was made. As the Apostle says, "By Him," *i.e.*, the Word, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him" (Col. i. 16).

From these words of S. John the Macedonians falsely denied that the Holy Ghost is God, arguing that He was made by the Word, and therefore that He was a creature, and not the Creator. But it is plain that the words refer to things created, not things uncreated, such as the Spirit, who is One God with the Father and the Son, and the Creator of all things. For if you were to take the word *all* absolutely, you might infer that the Father also had been created by the Word, which would be ridiculous, as S. Gregory Nazianzen learnedly teaches against the Macedonians (*Orat. de Sp. Sanct.*) S. John does not in this place make mention of the Holy Ghost, because he is only treating of the generation and incarnation of the Word. Wherefore, after he had said that the Word was Himself God, that is, coeternal, and of one substance with the Father, he now in this third verse describes the relation of the same Word to all created things, asserting that they were made by Him. Then in the ninth and following verses he comes down to man, showing the relation of the Word to man. He asserts that He took upon Him the nature of man, that He might illuminate and save him. This is the scope and object of the whole passage.

Observe that when it is said *by Him*, the preposition *by* does not signify an instrumental cause, or a minister, as though the Word were the instrument, or minister of God, by which He created all things, as Origen supposed, and also the Arians, but it signifies an original, or chief (*principalem*) cause, as in Prov. viii. 15, "By me kings reign," and 1 Cor. i. 9, "Faithful is God, by whom ye have been called" (Vulg.) The preposition *by* in this and other places is referred to God the Father, who is the First Cause of all things. And *by* here means that the Word with the Father is the original Cause of the creation of all things. So S. Chrysostom, Theophylact, and Euthymius on this passage, and SS. Athanasius,

Basil, and others against the Arians. Wherefore also S. Paul (Heb. i. 10) interprets Psalm cii. 26, "Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands," of the Word, or Son. "Never, certainly, would he have said this," says S. Chrysostom, "unless he had believed the Son to be the Founder, not a minister, and that the Father and the Son were equal in dignity."

You will ask, Why then does S. John use the preposition διὰ (*per*, or *through*) instead of ὑπὸ, *by*, when he says that all things were made through (διὰ) Him? 1. That he might signify that the Word proceeds from the Father, and is begotten of Him. "Lest any one should suppose," says S. Chrysostom, "that the Word was unbegotten."

2. That he might signify that the Word is the *Idea* of created things, according to which the Father with the Son created all things. For an artificer makes all the works of his art by an ideal, or conception, or mental word, or plan. All these similitudes are transferred to the Divine Word, who is the Begotten but Uncreated Wisdom.

And without Him was made nothing (Vulg.) *Nothing: i.e.*, evil, as corruptible things, whose constant tendency is to nothingness, from whence they came forth, as the Manichæans say. For they thought that things corporeal and corruptible were not created by God, but by a demon, or evil god. But that this interpretation of the words is false and foolish is shown by the Greek for *nothing* (οὐδὲ ἕν), *not even one thing*, meaning that everything, without one single exception, was created by the Word. So the Arabic clearly translates, *All things were made by Him, and without Him was there not made anything of the things which were made.*

3. By *nothing*, S. Augustine understands *sin:* that all things were made by the Word, *nothing*, *i.e.*, *sin* being excepted, the author of which is the devil, and an evil will, not God. But this idea is shown to be untenable in this place by the Greek, οὐδ' ἕν, *not even one thing.*

Which was made. Here there are three ways of pointing, and in

consequence a threefold interpretation and meaning. The first is, *without Him was nothing made, which was made in Him:* then the stop, after which begins a new sentence, *There was life*, &c. So read and punctuate SS. Hilary and Epiphanius, and some others.

But this reading is generally rejected as containing a manifest tautology.

A second reading is, *without Him was made nothing:* then a full stop, after which a new sentence is commenced, *That which was made in Him was life.* This is the pointing and reading of S. Austin, Tertullian (*cont. Hermog.*), S. Ambrose (*lib.* 3 *de fide, c.* 3), and the Latin Fathers *passim.* And among the Greeks are Clement of Alexandria (*lib.* 1 *Pæ. c.* 6.) and S. Cyril *in loc.* S. Augustine expounds as follows, "Everything made and created by the Word was in the same Word vitally and intellectually, before it was made and created." It was in the *ideas* and eternal plans which exist in the Word. It was therefore *life*, *i.e.*, it lived in the mind and *idea* of the Word. S. Cyril explains differently, "Everything was made *life* in the Word, that is, it received, and continues to receive life, *i.e.*, vigour and the preservation of its being, as long as it exists, from the Word."

The third reading is that of the Syriac, Arabic, and Greek texts of S. Chrysostom, Nonnus, Euthymius, and Tertius (*in catena*): *Without Him was nothing made that was made;* then the stop, and then a fresh sentence, *In Him was life.* This is by far the best reading, and in conformity with it the Bible has been corrected at Rome, and most of the other Latin copies.

S. John adds this sentence against the Macedonians, who argued as we have seen above. As if he said, "When I say that all things were made by the Word, I mean, not the Holy Spirit, but only such things as were created and made."

In Him was life, &c. Life is the thing which is most excellent, as death is the worst. S. John here ascribes to the Word the Fountain of life: for in Him "we live, and move, and have our being" (Acts xvii.) Hence the Greeks call their God Zeus, from ζῆν, *to live*, because he breathes life into all living things. S. John's

meaning therefore is, "Our true life of grace and glory was in the Word as its origin and fountain. And that He might communicate Himself as this life and light to men, He came down to them, and became man. That as by the Word this macrocosm or great universe was created, so also by the same might the microcosm, or little world of man, be re-created, and called back from the death of sin to the life of grace and righteousness." S. John explains himself by adding, *And the life was the light of men.* In his first Epistle he speaks thus of the Word of Life (chap. i. ver. 2). "For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us." And in chap. v., the last verse, "that we may know the true God, and may be in His true Son. This is the true God, and life eternal" (Vulg.) And this is why S. John constantly calls Christ *The Life.*

The Fathers expound this *Life* of the Word in various ways.

1. Of *Formal Life. In Him was Life:* that is, life is the very substance of the Word. The Word Himself is substantial Life. So says Œcumenius on 1 John i. The Word Himself is essentially Life. For Life and to live are His very essence.

2. In the Word is *Life ideal, or exemplar*, because in the Word, as in *Idea*, the eternal plans of all things exist, as S. Austin says. For the Word is the *Idea* of all creatures, but the *Idea* is itself the essence and life of God. Thus therefore the Word is the life of all creatures, even of things inanimate, for all live in the Word, inasmuch as He is all Life.

3. In the Word is *efficient natural Life*, because the Word is the efficient Cause of all living things, and He gives them their life. To plants He gives *vegetable life*, to animals *animal life*, to men *rational life*, to angels *angelic life.* Jansen expounds thus, "The natural life of living things depends upon the Word."

4. and last. You may here take *life* to mean, *supernatural efficient Life*, and explain as follows, "In the Word, as in a Fount and prime Cause, was our supernatural life, that is to say, of grace and glory; and therefore that He might impart this *life* to us, He

became Incarnate, as I have before said. For *supernatural life* is twofold. It is begun by grace, by which a just man serves God in faith, hope, and charity, and lives the supernatural life, believing in, hoping in, and loving God above all things, supernaturally. The other *supernatural life* is that which is consummated in glory, wherein the blessed enjoy God, and are eternally beatified. There is an allusion to Psalm xlvi., "With Thee is the Well of Life, and in Thy light shall we see life." "This is," says Theodoret, "'With Thee is the Word Eternal, the fountain of life; and in the light of the Holy Spirit shall we behold the light of Thy Only Begotten Son.'"

The light of man, by which men are spiritually illuminated through faith and grace. For he is speaking, not of natural and corporeal, but of spiritual and supernatural light, as is plain from what follows. The meaning is, Our life, which I have just said was in the Word, was this illumination of the Word, by which He has illuminated men with the knowledge of God and His salvation—externally, by words and holy examples; internally, by heavenly light infused into the soul. This was why the Word was made flesh. So Clement of Alexandria (*Exhort. ad. Gent.*) says, "The Word which was with God appeared as a Teacher—the Word by which all things were made, and which, with Him who made them, gave them at the same time life as their Maker, and taught them to live well when He appeared as their Teacher, that He might hereafter, for the time to come, supply them with the means of living for ever."

And the light shineth in darkness, &c. The meaning is, As the natural light by its illumination dispels the darkness, so likewise has Christ, forasmuch as He is light, done His part; but the darkness, that is, men by reason of their ignorance and unbelief, have closed the eyes of their soul, that they should not admit this light.

Observe, that Christ, as He is God, is the uncreated, efficient light: as man also He is the efficient light, because He is to men the Author of all wisdom, grace, and glory, not only giving them the natural light of reason, as Origen and Cyril explain, but still more as giving them the supernatural light of faith and wisdom. Wherefore Christ is called in Mal. iv. 2, "The Sun of righteousness."

Observe: Christ as man is here called *light*, because He chiefly *gave* light after His Incarnation. He was indeed light before, even from the first beginning of the universe. For as the sun, before it ascends above the horizon, sends forth some rays of its dawning, with which it gives light to the world, so likewise does Christ. This is what the Father says to Christ: "I have given Thee for a light unto the Gentiles, that Thou mayest be My salvation unto the ends of the earth."

Admirably does S. Augustine say (*Hom.* 43), "Christ therefore came to give light to the eyes, because the devil had blinded them." And the same saint says (*Epist.* 120, *ad. Honor*), "The Son of God is not absent even from the minds of the wicked, although they see Him not, just as no light is seen when it is presented to the eyes of the blind." The light of the Word shines in the darkness of wicked men by the light of reason, by the voices of creatures, which all cry aloud that there is a Creator, and that He ought to be worshipped and loved. It shines by the law of nature written in the soul, by the New Law, by the Scriptures, by doctors and preachers, by holy inspirations, and by many such things. Wherefore, the same Augustine says (*Tract.* 2. *in Joan*), "Fall not into sin, and this sun shall not go down upon thee. If thou shalt fall into sin, it will set, and darkness will fall upon thee." "If thou wilt see light, be thou also thyself light. But if thou lovest darkness, and the lusts of darkness, then will they overshadow thee, yea, make thee blind."

Observe in holy Scripture, and especially in S. John, both in his Gospel and his Epistles, the faith and grace of Christ are compared to light, and sin to darkness, on account of many apposite analogies between them. For light is heavenly, and is the most noble, the swiftest and most pure of natural things. It is impassible and most active. It cannot be defiled by any impurities, even though they be commingled with it. It brings warmth, glory, and joy. It causes all things to be seen, and brings life and power to every living thing. Such also is God, and His grace. The contrary to all this is found in sin, whose symbol is darkness. Besides all this, grace

leads to everlasting light and glory, sin to the lowest and most extreme darkness.

Comprehended it not: Greek, οὐ κατέλαβεν, *i.e.*, as Vatablus translates, *did not receive it.* The meaning is, so great was the blindness and depravity of unbelieving and wicked men, that when the Light offered itself to them of its own accord, they would not embrace, nor receive it; for they closed their eyes that they might not admit it; for "their works were evil," as S. John says (iii. 19).

There was a man sent from God, &c. He was sent, as Luke says, (iii. 1), "in the fifteenth year of the reign of Tiberius Cæsar: and the Word of God came to him in the wilderness." "Thou, then," says Chrysostom, "when thou understandest that he was sent from God, do not think that anything merely human is being announced, but that all is Divine. He does not declare anything of his own, but the secrets of Him who sends him. Therefore he, John, is called an angel, that is, a messenger. It is the office of a messenger to know nothing of himself."

The same came for a witness, &c. Namely, that he might bear witness that Jesus is the true Light of the world, and that we must look for, and ask of Him all the light of faith, and all the knowledge of salvation.

Observe that in Greek the article is prefixed to *light*, as it were *that light* meaning the spiritual and Divine light, that which shineth of itself, and is essentially light, and the source of all enlightenment, which is as it were a Divine Sun, in respect of which John the Baptist was but as the moon, or the day-star. For as the morning star goes before the sun, so did John precede Christ the Sun of righteousness. The meaning is as follows—Inasmuch as the light of the Godhead was hidden in the humanity of Christ, as in a lantern dark and shaded, so that men discerned it not, therefore did God send John, that he might uncover and make this light manifest, and testify that Jesus was the very Son of God, the Teacher and Redeemer of the world. For, as Paul saith (1 Tim. vi. 16), God "inhabiteth the unapproachable light, whom no man hath seen, nor can see." And again, the Son "is the splendour of His glory,

and the form of the substance" of God the Father (Heb. i. 3, Vulg.)

And again, the same is "the brightness of eternal light, and the spotless mirror of the majesty of God, and the image of His goodness" (Wisd. vii. 26).

That all men through him might believe: that is, believe in the Light, and so be justified and saved. *Through him*, namely, John, who as it were with his finger pointed out Christ, saying: "Behold the Lamb of God, that taketh away the sins of the world."

He was not that Light, &c. The Jews and the Scribes thought, because of the preaching and heavenly life of John in the wilderness, that he was himself the Light, *i.e.*, Christ. John the Evangelist by these words destroys such an idea. *He was not that Light.* That is, he was not the Saviour of the world, but only His witness, who received all his own light of knowledge and prophecy and grace from Christ. Wherefore in v. 35, he is called "a burning and a shining lamp." "But," says Origen, "he did not burn by his own fire, nor shine by his own light."

That was the true Light, &c. Not John, but Christ Himself. You will ask, Why is Christ called *the true Light?* or, as the Greek forcibly expresses it, τὸ φῶς τὸ ἀληθινὸν, *the Light the true?* I answer, first, because the Word is the original, uncreated, and essential Light: but John the Baptist and the rest of the saints are light only by participation and communication from the Word. Wherefore, in comparison with Christ they do not deserve the name of light, forasmuch as they are infinitely surpassed by His brightness. Christ therefore alone is Light, and alone deserves the name of light. In the same way the name of God is Jehovah, or *He who is*, because He is the true, essential, eternal, and infinite Being, but all other things derive from Him a spark of being. Wherefore, in comparison with God they have but an imperfect and mutilated existence, so as rather to *seem* to exist, than actually to be. For they are as it were the shadow of that infinite Being, which fills immensity, that is, God, who truly is the only Being, or *He who is.*

2. Christ is *the true Light* of the world, because His faith and

doctrine are opposed to the errors and false doctrines of Gentile philosophers, heretics, and atheists. For the true Light is that which is pure, sincere, genuine, which has nothing feigned, nor obscure, nor imperfect.

3. Because Christ illuminates us far more truly and perfectly than any corporeal light does, therefore spiritual light alone deserves the name of light, and corporeal light is only, as it were, a shadow of it. In a similar way, and with a like meaning, Christ says (xv. 1), *I am the true Vine:* and in vi. 55, He calls Himself *the true Bread.* In like manner that which is perfect, and of surpassing excellency, is often called *true.*

4. Christ is *the true Light* because He most fully and most widely diffuses His light in every direction. Therefore everywhere is He the true Light. For, as S. John adds by way of explanation, *He lighteneth every man that cometh into this world.*" For all the saints and the faithful, how great soever, and how many soever they are, which have been, and are, and shall be, from the beginning of the world, have derived all their light of faith and grace from Christ. But John the Baptist was a light only to Judea, a little corner of the world, and that only in the days of Herod. In like manner it has been with the rest of the saints.

Lastly, John and the rest were only able to teach their hearers exteriorly, and with the outward voice, but they could not directly, nor of themselves, illuminate the soul. But Christ does both. The voice only strikes upon the outward ears, but Christ, by His grace, both strikes upon, and illuminates the soul.

This is why Christ is continually called by John, *the Truth.* And Christ says in the 14th chapter: "*I am the Way, the Truth, and the Life.*" For in Christ there is all truth, and that fourfold: there is the truth of being, or existence, the truth of the soul, the truth of word, and the truth of deed.

Truth lies hid, as the true Deity lay hid, in the humanity of Christ. Yet cannot it lie hid for ever. As Cicero says (*pro Cælio*), "O mighty power of truth, which by itself easily defends itself against the wit of men, against craft and cunning, and against

every ensnaring device." Wherefore, the truth may be oppressed, but can never be extinguished, just as the sun may be obscured by the clouds, but by-and-by it disperses the clouds by the force of its rays, and shines out brightly. Such is truth, and such too is Christ.

Lighteneth every man: that is, as far as Christ is concerned. Wherefore, let those who are not enlightened, ascribe the fault to themselves, because they will not receive the light of faith and grace which Christ offers them. Thus does the sun give light so far as he is concerned to all that are in the house. But if any one shut the window, and prevent the sun from shining through it, this will be his own fault, not the fault of the sun. S. John here alludes to the sun, which gives light to the whole world. So S. Chrysostom, Cyril, Euthymius. This may be gathered from what preceded, *the light shineth in darkness*, &c. This is said of the supernatural light of grace, though S. Cyril explains it of the natural light of reason. For God has given to every man the light of reason, that by it he may know what is good, what is evil, what to embrace, and what to shun.

That cometh into this world, i.e., born in this world. This is a Hebraism. The Greek ἐρχόμενον, *coming*, may be taken to be in grammatical agreement with *light*, so that the meaning would be, *the light coming* into this world, that is, Christ born in this world, enlightens, so far as He is concerned, every man. So S. Augustine (*lib.* 1. *de pec. mer. c.* 25). So Christ says (xii. 46), *I am come a Light into the world.* But almost all the Greek and Latin interpreters take *coming* to be in the accusative, as agreeing with *man.*

Ver. 10.—*He was in the world*, &c. The Word, or Son of God, was in the world. For He as God was in the world by His essence and presence, and power, from the beginning, preserving and governing it by His providence. So S. Paul says (Acts xvii. 27). So SS. Chrysostom, Austin, and all the other Greek and Latin Fathers. Otherwise Maldonatus, who refers the passage to the Incarnation. But the Evangelist is about to treat of the Incarnation in the verses following.

And the world was made by Him. *And* is here put for *assuredly*, or, more emphatically, for *because*. The meaning is—Therefore was the Word in the world, because the world was created, and is still preserved, and exists by Him. For the Word is the foundation, yea, as it were, the very soul of the world, even as Plato, though a heathen, thought. Wisely Philo saith, "It is the property of the Creator to bless, of the creature to give thanks."

And the world knew Him not. John marks the ingratitude of the world, because it knew not its Maker, whom it always had present, even the Word, or Son of God. Moreover, there is a play upon the word *world*. For (1.) by *world* is properly understood the universe, and all the things that are therein, all which were made by the Word. But when it is added, *and the world knew Him not*, by the *world* is understood *inhabitants of the world*, that is to say, men given up to the world, who knew not the Author of the world. So SS. Augustine and Chrysostom.

Observe here, that by the works of Nature, it may be naturally known that God is One in Essence, but not Three in Person, and consequently the Word cannot in this way be known *as the Word*. John therefore here blames worldly men, not because they did not recognise the Word *qua* Word, but because they did not recognise Him as God, the Creator of the world, by means of His workmanship. And this affords a reply to Maldonatus, who argues that John is speaking in these words of the Incarnation of the Word. But we answer, that they did not know the Word as the Word, or the Person of the Son. Indeed, many have not from the works of God in the world even recognised God as its Creator. I allow that some men, both patriarchs and prophets, knew the Word, or Son of God, and prophesied concerning Him. But they knew this by a special revelation of God, not by His works in the world. John therefore is here deploring the blindness and ignorance of human infirmity, since the Fall, because with faith it lost the knowledge of its Creator and Saviour, that is, the Word.

He came unto His own, &c. By *His own* Augustine, Cyril, Chrysostom, &c., understand the Jews, for they were the peculiar people

of God. But by *His own* you may better understand the world, and all the inhabiters thereof. For S. John says the same thing, and after his manner repeats and enforces it, as I have already said: thus, "*He was in the world, and the world was made by Him, and the world knew Him not.*" Hear S. Cyril at the Council of Ephesus, "The Only Begotten came unto His own, especially the Israelites, when He became man incarnate."

And His own—not all, but many, for some did receive Jesus as the Christ, such as the twelve apostles, and the seventy-two disciples. But these were few compared with the rest of the Jews who did not receive Him.

Ver. 12.—*But as many as received Him, to them gave He power to become the sons of God, even to those who believe in His name: i.e.*, on Himself, for the name signifies the Person of Christ. The pronoun *who* must be referred, not to *sons of God*, but to *as many*. This is plain from the Greek οἵ, which is masculine, and must refer to ὅσοι, *as many*, or *whosoever*, not to τεκνα (*children*, or *sons*), which is neuter. The meaning is, "to as many as have received Christ, that is, to all who believe in His name, He has given power to become *sons of God*." And so S. John explains himself (1 Ep. v. 1), "Whosoever believeth that Jesus is the Christ, is born of God."

Power, Greek, ἐξουσίαν, *i.e.*, *dignity*, *authority*, *right*, that indeed by this very thing, that they receive Christ by faith and by the sacrament of faith, *i.e.*, baptism, or certainly by faith formed by love, which includes the wish for, or desire of baptism, they become at the same time justified, and they *are made* and *are* (for the Greek γενέσθαι means both), the adopted sons of God by participation and grace, even as Christ is the natural Son of God by His own Divine Hypostasis.

Wherefore Clement of Alexandria (*Adhort. ad Gent.*) says, that Christ by His Incarnation changed earth into heaven, and of men made angels, yea gods, and therefore that He is the beautiful charioteer who drives to heaven, to a blessed immortality, the chariot, whose two horses are the Jews and the Gentiles.

Therefore the word ἐξουσία, *power*, signifies both the dignity of the

Divine adoption, and the liberty of our will freely to embrace it. For He does not say, *He made them to be sons of God*, but *He gave them power*, i.e., *free will to become sons of God*, if, that is, they will freely to believe in, and obey Him. Calvin and Beza deny this, but Augustine asserts it (*de Spirit. et Lit. c.* 31). "For," he says, "we call this *power*, where the faculty of performing is added to the will. Wherefore every one is said to have in his power that which if he wills to do, he does, which if he wills not to do, he does not." S. Chrysostom, Theophylact, Euthymius, Bede, and others, assert the same thing continually. Hear S. Chrysostom, "Like as if fire shall touch metalliferous earth, it immediately turns it into gold, so much more does baptism make those whom it washes to be gold instead of clay. For the Holy Ghost, as it were fire, in that same hour that He enters our hearts, takes away our likeness to earth, and makes us to have a heavenly likeness new and bright, and shining as in a furnace. And why did He not say, *He made us to become the sons of God?* It was that he might show that we have need of great diligence, that we may keep pure and undefiled the mark of adoption stamped upon us by baptism. Moreover because no one is able to take away this power from us unless we shall first take it away from ourselves."

You will say, faith equally with adoption is the gift of God, therefore it cannot be at the disposal of man's will. I reply by denying the inference. For God does not bestow faith, hope, and charity and other virtues and gifts of His upon men against their will, or as unreasoning beings, but as reasonable creatures, co-operating freely with Him. For this is what S. John here says, God has given power to become sons of God to those who freely receive Christ by faith and obedience, excluding those who are unwilling to receive Him. "Power is given that they who believe in Him may become sons of God, since this very thing is given that they may believe in Him," says S. Augustine (*lib.* 1. *contr.* 2. *epist. Pelag. c.* 3). And this is given by God, when He so by His grace illuminates and influences the soul of man as freely herself to consent and believe.

To become the sons of God. How this is wrought, and how great is the dignity of this adoption, I have shown on Hosea i. 10, upon

the words, "It shall be said unto them, Ye are the sons of the living God." Wherefore Cyril saith, "Let us rise to our supernatural dignity through Christ,—not indeed that we should be sons of God by nature as He is, but that, through likeness to Him, we may be sons of God by grace."

Ver. 13.—*Which were born, not of bloods* (Greek) *nor of the will* (Arabic, *appetite*) *of the flesh*, &c. S. John here gives an antithesis between human generation and Divine, and demonstrates the superiority of the latter. For (1.) he says that the former is *of bloods*, which is a Hebraism for *blood*, meaning the blood of man, produced by food.

2. He asserts that it is of the *will, i.e.*, the concupiscence *of the flesh*. This is what is elsewhere called *flesh and blood*, in which the will, or concupiscence of man, consists. He explains *the will of the flesh* to be *the will of man*. That is, the will, or appetite, or concupiscence of the flesh is the will, or concupiscence, for the generative act, which the carnal appetite desires.

On the other hand, the Divine generation of the sons of God is not of blood, nor of the will and concupiscence of the flesh, but is *of God*, that is, of the will, predestination, and love of God. Again, *of God* means of the Spirit and grace of God, by which the mind of man, beforetime carnal, is regenerated and justified, and so a man becomes spiritual, just, and holy, a friend, yea, a son of God. 3. *Of God*, because in this regeneration of man, God not only gives him His grace and love and all other virtues, but also Himself, that a man may be truly justified, and may have the Spirit really dwelling in his soul, yea, may have the whole Trinity, and so may become Divine, a son and heir of God, and a joint-heir with Christ.

Ver. 14.—*And the Word was made flesh*, &c. Thus it is literally translated in the Syriac, Persian, Egyptian, and Ethiopic versions. But the Arabic has, *The Word was made a body*. For *flesh* here means *the human body*, and so *man*. From this the heresiarch Apollinaris denied that the Word assumed a human soul and mind. He asserted that in their place were the mind and Divinity of the Divine Word. So says S. Augustine (*Hæres.* 55). For the faith teaches

that the Word assumed as well true human flesh as a true reasonable soul, and therefore had two perfect and uncommingled natures, the Divine and the human, and consequently possessed two wills, and a twofold mind, the Divine and the human. So that these two natures with their attributes subsist in the one only Person of the Word, in which *Person*, but not in His *nature*, this union has taken place, as the Council of Ephesus defines against Nestorius, and the Council of Chalcedon against the Eutychians.

From this unity of Person there follows, as theologians teach, a participation of the attributes (*communicatio idiomatum*) of both natures, so that in Christ whatsoever is an attribute of man as man, the same may be predicated of His Divinity, and conversely. For example, we truly say, this Man, namely, Jesus, is God, is Almighty, is the Creator, is from eternity. And conversely we say that God, or the Son of God, truly suffered, was crucified, and died. For indeed there is one and the same Divine Person in Christ, God and man, who underwent all these things, although in accordance with two different natures. For actions and passions inhere in concrete individuals, or persons, in whatsoever nature they subsist. Hear S. Austin (*in Dial.* 65. *quæst. ad Oros. qu.* 4). "The Word was made flesh, not being changed by the flesh; so that He did not cease to be what He was, but began to be what He had not been. For He assumed flesh, He did not convert Himself into flesh. By that *flesh*, as a part for the whole, we understand the whole man, that is, flesh and reasonable soul. And as the first man had died both in the flesh and in the soul, so also it behoved that he should be quickened both in flesh and in soul, through the Mediator between God and man, the Man Christ Jesus."

It follows (2.) that *the Word was made flesh*, not in the way in which water became wine when it was changed into wine, nor as food becomes our flesh, when it is changed into it, nor yet again as gold becomes a statue, by the addition to the material of gold of the accidental form of a statue, but after a similar manner to that in which soul and flesh being united become one man. So S. Athanasius in the Creed: "One, not by confusion of substance, but

by unity of Person. For as the reasonable soul and flesh is one man, so God and man is one Christ."

But man is one *essentialiter;* Christ is one *personaliter.* Or again, it is after the manner in which a man is clothed by the putting on of a garment. So a new substance was added to the Word, as it were a garment, but substantially, not accidentally: for the Son of God clothed Himself with the substance of flesh, and of our nature, and joined, and most closely united it to Himself substantially in the same Hypostasis of the Word.

Flesh here, as often in Scripture, signifies by *synecdoche* the whole man. *The Word was made flesh, i.e.*, the Son of God became man. In a similar manner, S. John might have said, *The Word of God became a soul.* But he preferred to say *flesh* rather than *soul*, that he might show how great was the kindness of God, that for love of us He emptied Himself. For God was made *flesh*, that we instead of flesh that was most corrupt through concupiscence and sin might become as it were Divine, and sons of God, and akin to God Himself. "The Word," says S. Cyril (*epist.* 8. *ad Nestor.*), "uniting to Himself, according to His substance, flesh animated by a reasonable soul, was ineffably made man."

We will now comment upon each word of this passage singly.

And: this word conjoins the sentence with those preceding it. It has partly an historical, partly a causative force. *Historically*—that Eternal Word, whose generation I have declared, and of whom I have said, that *He was with God*, and *was God*, was in the time divinely appointed *made flesh*, for He assumed our flesh of the Blessed Virgin, and when He was born of her was called Jesus. So that *and* in this place may stand for *therefore.* As thus, *Therefore* was the Word made flesh, that He might make us to be the sons of God. Therefore S. Augustine says, "Let us not be amazed, or astounded at such grace, and let it not seem a thing incredible to us, that men should be born of God, when He asks you to consider that God was born of men."

The Word: the Greek has the article, and is emphatic—that Divine and Eternal Word, of whom we have been thus far speak-

ing. Wherefore S. Athanasius (*Epist. ad Epictetum*) cites Gal. iii. as a parallel passage, and says, "For as Christ is called a curse, not because He Himself was made a curse, but because for us He bore the curse, so is He said to be made flesh, not because He Himself was changed into flesh, but because He assumed flesh for us."

The Word was made flesh is explained by the same parallel of a curse by S. Gregory Nazianzen (*Epist. ad Cledon.*), S. Flavian, Patriarch of Antioch, S. Ignatius, S. Irenæus, S. Hippolytus, S. Basil, S. Chrysostom, S. Gregory Nyssen, Amphilochius, and others, who are cited by Theodoret in a Dialogue entitled *Immutabilis*. In this he confutes those Eutychians who said that the Word was changed by His Incarnation, and transformed into flesh. He confutes others who said that flesh was changed into the Word, and that the Word absorbed the flesh in the same way that the sea swallows up a stream which flows into it. These he confutes in his Dialogue *Inconfusus*. He confutes a third section of the Eutychians, who said that the Godhead in Christ suffered and was crucified, in a third Dialogue called *Impassibilis*.

Lastly, listen to S. Cyril in the Council of Ephesus, "By the Word *flesh* the whole man must be understood, as in the place where it is said, 'All flesh shall see the salvation of God,' and 'I communed not with flesh and blood' (Gal. i.) *Soul* is understood in similar way, as 'Seventy-five souls of our fathers went down into Egypt' (Acts vii.) As often therefore as we hear that *the Word was made flesh*, we understand that He became a man of flesh and blood." S. Cyril elsewhere repeats this, and adds, "Not according to transference, or conversion, or commutation, as though there were a transformation into the nature of flesh, nor as having commingling, nor consubstantiation, &c."

Flesh, i.e., man. To the *Word* he opposes *flesh*, as it were the lowest to the highest, what is wretched to what is blessed, what is most vile, weak, and impure, to what is most glorious. For what is more vile, weak, and filthy than human flesh? And yet the Word of God deigned to stoop to such flesh as this, from love of us. This

is that φιλανθρωπία and ecstasy of love which the Apostle celebrates (Titus iii. 4). Hear S. Bernard (*Serm.* 3. *de Nativ.*): "Forasmuch as He was in the beginning with God, He dwelt in the unapproachable light, and none could comprehend Him. For 'who hath found out the mind of the Lord, or who hath been His counsellor?' 'The carnal mind perceiveth not the things of the Spirit of God,' but now even the carnal man may receive them, because *the Word has been made flesh.* O man who art in the flesh, to thee is manifested that wisdom which afore was hid. Behold, now is it drawn forth from its hiding-place, and introduces itself into the very senses of thy flesh. After a fleshly manner, that I may so say, is it preached unto thee. Flee from voluptuousness, for death has been placed beside the gate of pleasure."

The Word then was made flesh, i.e., *man*, as subsisting (*existentem*), not as a person (*subsistentem*). For He assumed the very nature of man, but not the person of a man. Nor indeed was the Person of the Word made the person of a man, for this were impossible. The Word assumed the essence and substance of man, not human personality. A human nature was assumed by Him in that very moment of time in which it was formed by the Holy Ghost, who came *first* that it, namely, the humanity, should not subsist as a person; and He conjoined the same human nature to Himself in the unity of His Divine Person, and made it to subsist in the same. Wherefore the Humanity of Christ subsists not in itself, but in the Person of the Word.

Was made: not that the Word was changed into flesh, or flesh into the Word, for, as S. Chrysostom says, "far from that immortal nature is transmutation." For how could flesh become God, that is, how could the creature become the Creator? Neither does it mean that *the Word was made flesh*, that is, became a man, in such a sense that He assumed not only human nature, but a human person, as Nestorius thought. "It is not as if," says Theophylact, "the Word had found a man endued with virtues, and united him to Himself," as the Holy Ghost united Himself to the prophets, the angel Raphael to Tobias. But it is that He united *the nature of man* to

His own Hypostasis, and caused that the man Jesus should subsist in the same Hypostasis as God the Word, God the Son. Moreover, *the Word was made flesh*, not in imagination, nor appearance, nor fancy, as the Manichæans maintained, but in the very truth and reality of actual fact. *The Word was made man*, I say, not by Himself alone, but by the whole Trinity. For all the Holy Trinity was the efficient cause of the Incarnation of the Word, but still in such a manner that the Hypostatic Union was with the sole Person of the Word, not with that of the Father, or the Holy Ghost: and the Son alone became man. "For the Trinity itself made the Word only to be flesh," says S. Fulgentius (*lib. de fide ad Petr.*)

The Word therefore clothed with flesh was as the sun vested with a cloud, or as fire burning iron, or as a burning coal, as S. Cyril says. Wherefore its type and symbol is a carbuncle, as I have said on Apoc. xxi. 29. Again, it was like unto a pearl in a shell, or as lightning in a cloud, or as gold in a furnace, or an angel in a body. Moreover S. Augustine says (*lib.* 15. *de Trin. c.* 11), "As our speech becomes a voice, and yet is not changed into a voice, so the Word of God being made flesh was not changed into flesh."

I have said more on the subject of the Incarnation in the first chapter of S. John's Epistle. Among other things I have shown that it was with this end and object in view, that the Word which before, as God, was our Father, might become, as it were, our Mother, through the Humanity which He assumed. And I added from Damascene, that God assumed human nature, that He might unite the whole world to Himself by it, and, as it were, make it godlike.

And dwelt among us: Greek, ἐσκήνωσεν, *i.e.*, *tabernacled* amongst us for a short time, like a guest and a foreigner in a strange land. For He was a citizen and an inhabitant, and the Lord of Heaven and Paradise. As it is said in Jeremiah (xiv. 8), "Wherefore wilt thou be as a sojourner in the land, and as a wayfarer turning aside to lodge?" Christ therefore wished to teach us by His own example that this world is, as it were, a guest-house, but that heaven is our country, which we ought to strive to attain, despising earthly things.

SS. Chrysostom and Cyril explain a little differently. *Among us*, i.e., *in us*, in our nature, namely, in the Humanity which He assumed, that He might redeem us. S. Chrysostom gives the reason. "The Word constructed a holy temple for Himself, and by means of it introduced from heaven a way in which we should spend our life."

And we have seen His glory: Greek, ἐθεασάμεθα, *we have gazed upon*, as on a new and wonderful spectacle in a theatre, that the Word veiled in flesh might indeed show us the glory of His Godhead by means of miracles and Divine wisdom. Thus the Apostle says (1 Cor. iv. 9), "We were made a spectacle (Greek, *a theatre*) to the world, to angels and to men." Listen to S. Austin, "By that His nativity He made an eye-salve, whereby the eyes of our heart might be cleansed. No man could see His glory unless he would be healed by the humility of the flesh. Flesh had blinded thee: flesh healeth thee. Thus cometh the physician that by the flesh He may heal the vices of the flesh."

The glory as of the Only Begotten. The meaning is, we have seen the glory of Christ, being such and so great as became the Only Begotten Son: or that it was such as might manifest Him to be the Only Begotten Son of God. For to Him, as S. Basil says, hath God the Father given all His glory, all His substance, as parents are wont to leave all their inheritance to an only begotten son. This glory of Christ did S. John with his fellows behold in the Transfiguration upon Mount Tabor, in His glorious Resurrection, in His Ascension, and in His Divine life and miracles. Therefore the word *as* here denotes not similitude, but reality. So S. Chrysostom says, "The word *as* in this place is an expression not of similarity, but of confirmation, and certain definition." And Theophylact says, "We behold His glory, not such as that which Moses had, nor glory such as that with which the cherubim and seraphim appeared to the prophet, but glory such as that which became the Only Begotten of the Father, the glory which appertains to Him by His nature."

Moreover, the glory of the Godhead of Christ shone through the flesh which He assumed, as through a veil, as Euthymius says, who

further adds, "What was that grace of the Word? Surely it was the performance of miracles such as had never been beheld before: it was His bright and supernatural Transfiguration, the preternatural darkening of the sun at the time of His Passion, the fearful rending of the veil, the terrible earthquake, the rending of the rocks, the opening of the graves, the raising of the dead, and that which is the chief of all, wonderful beyond speech or thought, the Resurrection of the Lord."

Of the Father. This is added, saith S. Bernard, "because Christ hath brought to us from the Father's heart everything that is paternal, that fear itself might perceive nothing in the Son of God but what is sweet and fatherly towards the human race." More loftily, and more literally, says St. Cyril, "That supernatural grace is ever firm and immutable, ever the same, ever equally full of its own dignity. Wherefore, although the Word was made flesh, He was not overcome by the infirmity of the flesh, nor did He fall from His ancient majesty and omnipotence, because He became man. For we saw, he says, the glory of Christ from God, more lofty than the glory of creatures, that every one who is in possession of his senses might confess that it could belong to no other than to the Only Begotten Son of God."

Full of grace and truth. Erasmus and Cajetan join these words to what follows, and refer them to John the Baptist. They connect and translate as follows, *John being full of grace and truth bears witness of Him*, namely, of Jesus, that He is the Christ. They support their view by saying that the Greek for *full* is πλήρης in the nominative masculine. But this pointing and translation is opposed to all the Fathers, and the perpetual consent of the Church, contrary, too, to the pointing of the Greek, Latin, Syriac and Arabic versions, which place a full stop after *truth.* It is moreover inconsistent with what follows, for John, explaining *how* Christ was *full of grace and truth*, subjoins, *of His fulness have all we received.* The Greek for *full* being in the nominative, is inconclusive, as well because many MSS. have πλήρη in the accusative, and others have πλήρη in the margin, as also because the preceding words, *And we have seen His glory, the glory*, &c.,

should be read as in a parenthesis. For πλήρης, the nominative refers to λόγος, meaning, *the Word was made flesh, being full of grace and truth.* There is a reference to human speech, the greatest commendation of which is, when it is *gracious* and *true.* So also the Divine Word, not merely as He is in Himself, but also as He became flesh, carried with Him most excellent grace, as it were in a fountain-head, and was most abundantly endowed by God with every gift of grace, both in word and deed, according as it was said, "And all marvelled at the words of grace which proceeded out of His mouth" (Luke iv. 22). The same Word made flesh was full of *truth* also, because He has exposed all errors, and banished the shadows of the Old Law, and brought to light the very truth itself which was promised by the prophets. "In Him are hid all the treasures of wisdom and knowledge" (Col. ii. 5).

Full of grace: "For we have not seen the glory of power or splendour," says S. Bernard, "but the glory of paternal kindness," the glory of grace, of which the Apostle saith, "to the praise of the glory of His grace" (Eph. i.) Wherefore the Apostle exclaims, (1 Tim. iii. 16), "Great is the mystery of piety" (namely, *the Word made flesh*), "which was manifested in the flesh, justified in the spirit, appeared unto angels, was preached unto the Gentiles, believed on in the world, received up into glory." For how full and altogether perfect was the grace of Christ, see the teaching of S. Thomas (3 *p. q.* 7. *art.* 9 *et seq.*)

And truth. A symbol of the union of *grace and truth* is found in the breastplate of the high priest Aaron, which bore the inscription of *Urim* and *Thummim*, that is, *doctrines* and *truth*, or, literally, *illumination* and *perfection*, that is, *truth* and *grace.* These two superabounded in Christ, and are especially needful for every priest that he may be like Christ.

Therefore although the Blessed Virgin, S. Stephen, and other saints are said to be *full of grace* above other men, yet in respect of Christ were they not full. For Christ is, as it were, an ocean flowing out in rivers of grace to all the faithful, to apostles, martyrs, confessors, virgins. As the Apostle says (Col. ii. 9), "in Him

dwelleth all the fulness of the Godhead bodily." And again, "To every one of us is given grace according to the measure of the gift of Christ" (Eph. iv. 7), and "To the Son God hath not given the Spirit by measure."

Ver. 15.—*John bears witness*, &c. He proves what he had said concerning the Word Incarnate, and that He was full of grace and truth, by the irrefragable testimony of John the Baptist. For him the Jews accounted as a prophet and divine. It is as if he said, "Not only have we seen Jesus Christ full of grace and truth, but John, who was sent from God, openly and plainly has testified the same concerning Him."

And crieth: the Greek is, ἔκραγε, *i.e.*, *cried out.* For he himself was *the voice of one crying in the wilderness* (Isa. xl. 23). "Whom not I myself alone have heard," says S. Cyril, "but far and wide among all hath his cry come. For it was not in secret, nor with low and stammering accents, but louder than a trumpet." As S. Chrysostom says, "Freely and confidently, casting away fear, he preached the advent of God."

This was He of whom I spake: see verses 27 and 30. It means, "Before John had seen and known Christ, he said, that He was about to come to save man. And when he had seen Him, he repeated and confirmed it." As Theophylact says, "Lest he should seem to please merely the person of Jesus, in speaking in too much praise of Him, he saith, *of whom I spake*, that is, even before I had seen Him."

He who cometh, i.e., who is about to preach, says S. Chrysostom, *after me, was before me.* That is, He is preferred in honour before me, because He was the destined Redeemer of the world. As Bede says, "not in order of time, but of dignity." And S. Augustine, "He was not made before I was made" (for John was born six months before Christ), but He was placed before me."

For He was before me: for since Jesus is true God, He was from eternity. So SS. Augustine and Chrysostom. Again, *before* means, *greater by nature, more worthy in majesty.* S. Chrysostom remarks, "John does not say, Christ, by making advance in grace and

virtue, hath surpassed me; but *He was before me, i.e.*, 'He was always my superior, always more glorious than I,'" as Cyril adds, "because He was very God."

And of His fulness, &c. He follows up and unfolds what he had said in the fourteenth verse that the Word Incarnate *was full of grace and truth:* for of this plenitude of grace and truth have all we, apostles and Christians, yea, all the faithful before Christ, received. For Enoch, Noah, Moses, and all the rest of the prophets and patriarchs, have been sanctified and saved by the aforeseen merits of Christ. Origen and Theophylact think that these are a continuation of the words of John the Baptist; but S. Chrysostom, Cyril, and others better take them as the words of S. John the Evangelist, confirming the preceding words of the Baptist.

Of His fulness: i.e., of Him who is most full. For Christ as the Head of the Church sheds abroad upon all the faithful, who are His members, not the whole fulness of His grace, but a portion thereof according to His will. "The saints," says Bede, "receive not the fulness of His Spirit, but of His fulness what He giveth." "For from the fulness of the Son," says S. Cyril, "as a perpetual fountain, the gifts of grace flow out abroad to each soul that is worthy of them." This is what the Apostle says, "He hath blessed us with all spiritual blessings in heavenly places," *i.e.*, by "Christ," (Eph. i.) "For He is the fountain and the root of all good," says S. Chrysostom; "He is life, He is light, He is truth, not keeping in Himself the riches of His goodness, but diffusing them to all, and when He hath diffused them remaining full. Neither is there any diminution in Him of that which He supplies to others, but He ever bestows His riches yet more abundantly; and when He has imparted to all He still abides in the same perfectness."

And grace for grace: Greek, χάριν ἀντὶ χάριτος, where ἀντὶ, *for*, is the same as *instead of*. First some expound thus, *grace for grace*, i.e., *grace upon grace*, or, all grace have we received from Christ. As it might be said in Hebrew, *chen al chen*. But this would require ἐπὶ instead of ἀντὶ in the Greek. Johannes Alba, however, defends this interpretation. *Grace for grace*, he says, means copious and superabundant

grace. He quotes the Hebrew expressions in the Prophets, *stroke upon stroke*, for a very great stroke, or plague: and Job's *skin for skin*, i.e., *skin upon skin*, meaning all a man's flocks and herds, skin after skin, will he give for his life. Suarez takes the same view: *Grace for grace, i.e.*, second grace instead of first grace. That is to say, we all, not men only, but angels, have received increasing grace.

2. Maldonatus, *grace for grace; i.e.*, one man has received one grace or favour; another, instead of it, another grace. But this does not suit the meaning of the Greek *ἀντί*, which signifies *succession*, not *distribution*.

3. S. Austin says, we receive the grace of life eternal, that is, beatific glory, here in hope, and after death in reality, instead of the grace of this life. For, on the one hand, grace is the seed of glory; and on the other hand, glory is the consummation of grace.

4. Others say, we have received from Christ the evangelical instead of the ancient Law. For each is grace, because given gratis by God. So S. Cyril, Chrysostom, Jansen, &c.

5. Others expound, In the grace of Christ we have all received grace, and by Him have been made pleasing to God. Wherefore Paul declares constantly that we are justified and sanctified in Christ. This is a useful, but not an exact meaning, for the Greek *ἀντί* means *instead of*, not *in*.

6. And exactly: The Greek *ἀντί* has two meanings; chiefly and precisely it denotes vicarious succession, answering to the Hebrew *tachath, in the place*, or *room of*. "For the grace of Christ we, as it were, His sons and successors, have received like grace with Him. For as the grace of Christ made Him well-pleasing unto God, so likewise does the same grace make us pleasing unto God, and sons of God by adoption." So SS. Chrysostom, Cyril, and others. Secondly, *ἀντί* is often used, though improperly, for *on account of*: "*on account of*, or, *through* the grace of Christ as a fountain, we have received grace." It is explanatory of what precedes—*and of His fulness have all we received*—by means of what follows, *even grace for grace*. For grace flows down from God through Christ as our Head unto us, who are, as it were, His

members, as the Apostle teaches (Eph. i.) For God has willed to appoint Christ to be, as it were, the universal fountain of grace, from whence every grace should flow down to the faithful, that we may owe everything to Christ, and render unto Him endless and infinite thanks. For the sake of Christ, who is well-pleasing and most beloved in His sight, who is also the Mediator, God has reconciled us unto Himself, and enriched us with His grace and friendship, according to the words in S. Matthew iii. 7, "This is My beloved Son, in whom I am well pleased;" and no man pleases Me except through Him. From hence it is plain that we receive from Christ the same grace which He has in Himself—the same, I say, in kind, not in degree, which would be, ordinarily speaking, unbecoming and impossible, though some have even maintained this. Thirdly, the word "*for*" (ἀντί) might denote a certain equality. For this is the meaning of the Greek compound ἀντίθεος, that is to say, the equal of God, or he who makes himself a god, as Lucifer did, and Antichrist will do. So also *antitype* (ἀντίτυπος) is that which is set over against and corresponds, that which is equal, and of the same form. And *the antipodes* are properly those who walk with their feet planted exactly opposite to our own. The meaning then would be—Through Christ we have received grace as it were equal to the grace of Christ, because by it we have been lifted up, and made to belong to the Divine order of things, that is to say, sons of God, and "partakers of the Divine nature" (2 Pet. i. 4). Thus the Apostles were in some sense the fellows and peers of Christ, for He calls them His brethren. Thus the Pope calls the cardinals brethren, and so, in some sort, equals them to himself. Let a believer then, more especially a priest, or a religious, think with himself how he ought to live like Christ, and lead the heavenly life which Christ led, that whosoever shall see him, or hear him, may say he has seen and heard Christ in his lively image.

Under the word *grace* here include *truth* also. For Christ is spoken of as *full of grace and truth. And of His fulness* of both *have we all received.* For through Christ have we received *truth*, that is, knowledge of God, faith, wisdom, understanding of salvation

and things Divine: also remission of sins, reconciliation with God, the adoption of sons, charity, humility, and all other virtues and gifts. All are here comprehended under the word *grace.*

Ver. 16.—*For the law was given by Moses,* &c. He gives the reason why through Christ we have *received grace for grace.* It is because Moses, who was the Jew's greatest prophet and lawgiver, could only give a law which taught and commanded the precepts of God, but could not bestow grace to keep those commandments. Hence the need of Christ to give grace to fulfil the law. Wherefore the Arabic translates, *grace and truth were needful through Jesus Christ.* The Evangelist therefore opposes, and prefers Christ to Moses, grace to the law. 1. Because Moses in the law only taught directly what God willed the Jews to do, namely the precepts of the Decalogue, under the promise of temporal blessings, such as abundance of corn, wine, and oil. But the way of salvation, remission of sins, justification, and holiness, by which we arrive at life eternal, he did not teach, much less bestow that life. But Christ hath both taught it, and hath also bestowed it, through that grace and truth which He hath brought from heaven. This is what Zacharias sings of in the first chapter of Luke, "To give knowledge of salvation unto His people for the remission of their sins." Thus too S. Chrysostom, "Grace came by Christ because with authority He forgave sins, and bestowed regeneration. Truth came by Him because He fulfilled the types and figures."

2. In the Law was a threefold commandment, the moral law, or the Decalogue; the judicial, and the ceremonial law. To the two first the Evangelist opposes *grace,* without which they could not be observed. And the effect of grace is that a believer fulfilling the same law from love to God, deserves eternal life. To the ceremonial law he opposes *truth,* because those ceremonies were types and shadows of Christ and His sacraments, which shadows Christ fulfilled, and so brought in *truth.* Wherefore S. Austin saith, "When the Law itself was fulfilled" (through Christ), "grace and truth came in. *Grace* pertains to the fulness of charity, *truth* to accomplishment of prophecy" (*cont. Faust. c.* 6).

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3. Because Moses gave only an obscure and slight knowledge of God and the Holy Trinity, but Christ a knowledge that was clear and full. Wherefore Bede thus comprises the whole of what we have been saying. "Christ being made man hath declared what we ought to think concerning the truth of the Trinity, in what manner we ought to hasten to the contemplation of It, by what acts we ought to arrive at It."

Symbolically, S. Austin (*lib. de. Trin.* 13, *cap.* 19) by *grace* understands the Word Himself, incarnate in time; by *truth* the eternal vision of God, to which He leads us. This is what he says: "In things that have their origin in time, the highest grace is, that man is united to God by unity of person; but in things eternal the highest truth is rightly attributed to the Word of God. Now in that He is the Only Begotten of the Father, full of grace and truth, it is brought to pass that He should be the same in the things which are done for us in time, for whom we are cleansed by the like faith, so that we may steadfastly contemplate Him in the things eternal."

Ver. 18.—*No man hath seen God*, &c. He gives the reason why neither Moses, nor any one else, but Christ alone, hath taught us the perfect truth concerning God and Divine things—*because* He alone hath seen God. It is as though he said, those things of which thus far I have been speaking, concerning God and the Word, are so sublime, that inasmuch as no mortal man (and therefore not Moses), except the Son of God, hath seen God, therefore that Incarnate Son alone is able perfectly to declare these things. Thus the Fathers *passim;* who teach from this passage that Moses saw not the essence of God, but only a certain luminous substance assumed by an angel, in some manner representing to the eyes of Moses the glory of God. Thus S. Gregory says in the *Catena:* "So long as we live here in mortal flesh, God may be seen by certain manifestations or images of Him, but as He is in His own nature He cannot be seen."

Tropologically, S. Gregory teaches (*lib.* 18, *Mor. cap. ult. et. penult.*) that no one can behold God and Divine things, unless he first die

to this world and its pleasures. For thus he expounds the words in the 18th chapter of Job, *It is hid from the eyes of the living:* "Because whosoever seeth wisdom, which is God Himself, dieth wholly to this life, lest he should be holden of its love. For no man seeth It who still liveth to the flesh, because no man can at the same time embrace God and the world. For he who seeth God dieth in this respect, either in will, or in reality, for with his whole soul he is separated from the pleasures of this life."

The Only Begotten who is in the bosom; Syriac, *in the lap:* S. Cyril, *in the womb*, for this is one meaning of the Greek κόλπος. It is a figure of speech. For by *bosom* is signified the highest possible union of the Son with the Father. It means that the Son, who is most closely united, and consubstantial with the Father, is partaker of the wisdom of the Father, and conscious of His most secret counsels. And because He knoweth them most perfectly and intimately, therefore He alone is able most fully and plainly to declare them. And so in fact He has declared them. Thus SS. Chrysostom, Cyril, and Augustine. S. Athanasius observes (*lib.* 3 *de Unica Trin. substant.*) that this expression, *the Only Begotten, which is in the bosom of the Father*, is made use of lest when it is said that He was made flesh, it should be supposed He was divided from the Father. For in truth He abideth, and is with the Father, even as He was in the beginning, and everlastingly.

Listen to S. Chrysostom, who by this word *bosom* thinks it is signified that the Son not only sees, but comprehends the Father. "Many," saith he, "know God, yet none but the Only Begotten Son know of what nature His substance is. He has certain knowledge, sight, and comprehension, such as it is befitting a son to have of his father. *For as the Father knoweth Me,* He said, *so also know I the Father* (John x. 15). Observe therefore with what fulness of language the Evangelist speaks; for when he says, *no man hath seen God at any time,* he does not go on to say, the Son who hath *seen*, hath declared Him, but *He who is in the bosom of the Father* hath declared Him. For he who only seeth hath not certain knowledge of the thing seen: but he who dwelleth *in the bosom*, to him are all

things plain and certain. Lest therefore when you hear, *no man knoweth the Father save the Son* (Matt. xi. 27), you should say that though He hath greater knowledge of the Father than others have, and yet knows not what His nature is, therefore the Evangelist says, 'He is in the *bosom* of the Father.'"

There is an allusion to the words of David concerning Christ in the 110th Psalm, "From the womb, before the morning star, have I begotten Thee" (Vulg.) That is, "From my fruitful understanding I have, as it were, as a *Word* spoken this, and as a *Son* have I begotten thee." S. Jerome says, "*From the womb, i.e.*, of My substance, of My nature, of the very essence of My substance, have I begotten Thee." So also Theodoret says, "*From the womb*," that is, "of My substance. For as human beings produce from the womb, and that which they bring forth hath the same nature as those who bring it forth, so art Thou begotten of Me, and Thou showest forth in Thyself the substance of Him who begat." Moreover, Jerome himself translates this verse of the 110th Psalm thus, "The dew of Thy youth shall arise to Thee as it were from the womb;" Aquila, "The dew of Thy childhood arising to Thee early from the womb." It means, "Of My Deity have I begotten Thee God:" as it is in the Creed, "God of God." So SS. Hilary, Ambrose, Augustine, Athanasius, and others against the Arians. For *dew* means in Hebrew the same as *flower* in English. "Dew," says R. Solomon, "means sweetness, joyfulness, purity of heavenly generation, as it were dew born of the heavenly dayspring."

He hath declared: that is, He hath clearly explained and set forth to His disciples, and through them to the whole world. The Greek is ἐξηγήσατο, which S. Chrysostom says means *clearly to explain secret and hidden things*, as Christ has explained to us the secrets of the Father concerning the Trinity and the Word, concerning the vocation of man, grace, resurrection, heavenly glory, and such like. "This word," says S. Chrysostom, "sets forth more express and certain doctrine: wherefore also Christ is called the Word, and (the Angel) of great counsel."

Ver. 19.—*And this is the witness of John,* &c. John the Baptist

often bare witness to Jesus, that He was the Messias, or the Christ, both before and after His baptism. John the Evangelist therefore, omitting in this place the testimony which the Baptist bore to Jesus before His baptism, which had been related by the three other Evangelists, gives his testimony concerning Him after he had baptized Him. For this testimony was public, judicial, and most celebrated. It had been judicially demanded by the chief priests and magistrates, and had been received by them through the ambassadors whom they sent to John. The reason of this embassy was because the chief priests saw John leading in the desert an angelic life, preaching with great power, baptizing, and moving men to repentance, as none of the other prophets had done. The chief priests thought therefore that it was their duty to ask him who he was, especially because they knew that the sceptre had passed from Judah to Herod, and the seventy weeks of Daniel being completed, the coming of Messias must be nigh at hand. Wherefore, suspecting that John was the Messias, they ask him, *Who art thou?*

S. Chrysostom gives another reason—that they asked out of envy and hatred of Jesus, in order that they might show that Jesus was not the Messiah. They would have preferred to bestow the title upon John. They disliked John's preferring Jesus to himself, and calling Him the Messias or Christ. But although there might be some envy mingled with it, the true reason was, as I have said, that it was the counsel of God so to exalt John, that the chief priests might be driven to ask him whether he were the Christ or not, that being asked he might authoritatively answer that which was the truth, namely, that not he, but Jesus, was the Messias, and that, being convicted by this testimony of John, they might be compelled either to receive Jesus as the Messias or to be without excuse.

Who art thou? The chief priests appear tacitly at least to have inquired of John, whether he were the Christ or not; for John replies, *I am not the Christ.*

Moreover, they were aware that John was the son of the priest Zacharias, and therefore a priest himself. When therefore they say, *Who art thou?* they ask virtually, What office hast thou received from

God? With what object has God sent thee to preach and baptize? For God was wont to commit greater offices to priests.

Tropologically, let every one often ask himself, *Who art thou?* Firstly, as regards our substance. Listen to thy conscience making answer to thyself—the name of God my Creator is, I AM THAT I AM (Exod. iii.) My name therefore as a creature is "I am that am not," because I am nothing of myself, but out of my nothingness have been brought forth by God, and made a man. Wherefore my body and soul are not my own, but God's, who has given them, or rather lent them, to me. As S. Francis was wont to say, "W hoart Thou, Lord? Who am I? Thou art an abyss of wisdom and long-suffering, and all goodness. I am an abyss of ignorance, weakness, of all evil and wretchedness. Thou art an abyss of being, I of nothingness." So when Christ appeared to S. Catherine of Sienna, He said, "Blessed art thou if thou knowest who I am, and who thou art. I am He who is, thou art she who is not."

Secondly, as to quality. *Who?* that is, *of what sort art thou?* Answer, As regards my body, I am weak, miserable, and wretched. As to my soul, as regards my reason, I am like unto the angels. As regards my sensual appetite, and concupiscence, I am like the brutes. Therefore I will follow my reason, and so become assimilated to the angels.

Thirdly, as regards relation. *Who?* that is, *whose son art thou?* Reply, I am the son of Adam, the first sinner, and therefore being born in sin, I am living in sin, and must die in sin, unless the grace of Christ rescue me from my sins, and sanctify and save me.

Fourthly, as regards employment. *Who art thou?* what trade or profession art thou? I am a carpenter, a baker, a governor, a shepherd, a lawyer. See then that thou exercise thyself in thy calling, whatsoever it be, as the law of God requires, namely, in such wise that thou live soberly, righteously, and godly in this present world, looking for the blessed hope, and the coming of the glory of the great God, that thou mayest so pass through things temporal, that thou lose not, but gain the things eternal. Work, study, live for eternity. As S. Bernard was wont often to say to himself,

"Bernard, tell me, wherefore art thou here?" And with this goad, as it were, he stirred himself up to zeal for all virtues.

Fifthly, as regards suffering. *Who art thou?* that is to say, *what dost thou suffer?* Reply, In the body I suffer hunger, thirst, disease, continual afflictions, so that there is scarcely the smallest space of time in which I have not many things to bear. As regards my soul, I have far greater and more bitter afflictions, griefs, and anguish, anxieties, sorrows, angers, indignation, darkness, fear, &c., so that I seem to be, as it were, a mark at which all afflictions hurl their darts, and thrust me through with their arrows. Be thou therefore a very adamant of patience, that thou mayest patiently and generously endure all things, and win the everlasting crown of patience in heaven.

Sixthly, as regards *place*. *Who?* that is, *where art thou?* Answer, I am on earth, placed between heaven and hell, in such wise, that if I live holily, I may pass to heaven, if wickedly, to hell. Live therefore carefully, warily, and holily, that not hell, but heaven may receive thee, when this short mortal life is over.

Seventhly, as regards time. *Who art thou?* When wast thou born? How long hast thou lived? When shalt thou die? Answer, Born yesterday, to-day I live, to-morrow I die. "For we are of yesterday, and know nothing; all our days upon the earth are but a shadow" (Job viii. 9). Therefore despise all things temporal, which fly past as a bird doth. Love and covet heavenly things, which endure for ever with God and the angels. So shalt thou, being eternal, be happy eternally, and abide in everlasting delights. For as S. Gregory says, "That we may be eternal, and happy eternally, let us imitate eternity. And this is to us a great eternity, even the imitation of eternity."

Lastly, as regards posture and clothing. *Who art thou?* that is, what posture, or clothing hast thou? Reply, I stand, I sit, I lie. I wear the habit of a Christian, a priest, a bishop, a religious. Take heed then that thou live conformably to thy habit. For it is not the habit which makes the Christian, or the monk, but purity of life, humility, charity.

Ver. 20.—*And he confessed*, &c. That is, publicly, plainly, and fully

that he was not the Christ. For when the Hebrews wished very strongly to assert anything, they doubled the affirmative, and trebled the negative. Observe the great humility of S. John: how firmly he refused the name of Christ when it was offered to him. For he loved the truth, and Jesus, to whom this name belonged. Men of the world love to boast, and say, I am a nobleman, a governor, a canon, a bishop. But John teaches us to say, "I am nothing," because if I am anything, I have it from God.

Ver. 21.—*And they asked him*, &c. When John denied that he was the Christ, the messengers asked him if he were Elias. For him God took away, that he might be the forerunner of Christ. And of him they were then in expectation, according to the words of Malachi (iv. 5), "Behold, I send you Elijah the prophet before the great and terrible day of the Lord come," meaning the day of judgment, when Christ shall return to be the Judge of all. But the Scribes did not understand this. They thought that there would be but one advent of Christ, and that a glorious one, the precursor of which would be Elias. Thus the Jews think even now that Christ has not yet come, but is about to come with Elias. And yet they ought to have known from the same Malachi (iii. 1) that there would be another precursor of Christ's first coming in the flesh, even John the Baptist. "For I," saith the Lord, "do send My messenger, and he shall prepare My way before My face."

Art thou that prophet? Greek, ὁ προφήτης, *the prophet* par excellence. "Art thou a new and great prophet, such an one as we think will come with Messiah, to be His herald?" So SS. Chrysostom and Cyril. But they (the Jews) were in error. For Christ needed not a prophet, as Moses, who was not eloquent, needed Aaron. But Christ was His own prophet, herald, priest, and lawgiver. Moreover John was not a prophet in the sense that he foretold things to come. But he pointed out with his finger, as it were, Christ present. Therefore was he more than a prophet, as Christ says in the 11th of Matthew.

Ver. 23.—*I am the Voice*, &c. (Isa. xl. 3), where I have expounded the meaning. Listen to what the Fathers say about it. "I am a servant, and prepare paths, your hearts, for the Lord," says Theo-

phylact. "I come, he says, to say that He is at the doors who is expected, that you may be prepared to go whithersoever He may bid you," says Cyril.

Ver. 24.—*And they that were sent*, &c. John adds this, to suggest the occasion why they examined John the Baptist concerning baptism. These messengers who were sent to John were Pharisees, and therefore were well versed in the Scriptures. Consequently they knew that Messiah would baptize for the remission of sins, because Ezekiel (xxxvi. 25) and Zechariah (xiii. 1) had predicted that He would do so. But concerning other prophets and saints they had not read in Scripture that they would baptize. They ask John therefore to tell them by what authority he baptized, especially since he not only asserted that he was not Christ, but not even a prophet.

Ver. 25.—*And they asked him*, &c. "These Pharisees," says S. Cyril, "in their arrogancy insult John, as though they said, Neither Elias, nor Eliseus, nor any of the other prophets dared to take upon themselves the office of baptizing. With what face then, or boldness, dost thou, who art not a prophet, arrogate this office to thyself?"

Ver. 26.—*John answered them*, &c. As though he had said, "God hath sent me to baptize with water, that I might stir you up to repentance and tears, so as to fit you for Christ's baptism. For He shall baptize you with the Holy Ghost, for the remission of sins," as the remaining three Evangelists declare. Therefore John is silent about this.

There standeth one, &c. That is, Christ is living in the midst of you, and yet ye know Him not. That is, you do not recognise Him as Messiah, but look upon Him as a mere man, as vile and abject.

Ver. 27.—*He it is who, coming after me*, &c. After me Christ shall come to baptize you, that by His baptism He may perfect mine, and may wash and justify them that are penitent. As S. Cyril paraphrases, "I in preparation wash with water those who are polluted with sins as a beginning of repentance, and by this means leading you from what is lower I prepare you for more lofty things. For He who is the giver of greater things, and of the highest perfection, is about to come after me." Or, as S. Chrysostom says,

"My baptism is only a disposition and preparation for the baptism of Christ. Mine is of water and corporeal, Christ's is of fire and spiritual."

Whose shoe's latchet, &c. As though he said, "I am not worthy to be reckoned amongst the last of the servants of Christ, on account of the greatness of the Deity which is in Him."

Ver. 28.—*These things were done in*, &c. *Bethany* is the reading of the Latin, Syriac, Arabic versions, of many codices, including the Vatican, of Bede, Alcuin, the Gloss, &c. But instead of *Bethany*, Origen, S. Chrysostom, Theophylact, Euthymius, S. Epiphanius, and S. Jerome (*in loc. Heb.*) read *Bethabara*, where Gideon slew the Midianites. I observe with Toletus that Bethany and Bethabara were one and the same place, or at least that one was nigh the other, or on opposite banks of the Jordan. This was the place in which the Hebrews, when they came out of Egypt, first crossed the Jordan under the leadership of Joshua, to enter the promised land. For *Bethabara* means in Hebrew *a house of passage; Bethany, a house of ships.* For vessels were waiting here to carry passengers over Jordan. This Bethany is derived from *Beth*, a house, and *any*, spelt with *alpha*, a ship. The Bethany of Martha and Lazarus was a different place, and spelt differently in Hebrew. That Bethany means *the house of humility*, from *Beth*, a house, and *any*, spelt with *ain*, humility.

John, then, chose this place wherein to baptize for several reasons, because of the abundance of water, also in memory of the ancient passage of the Israelites. S. Jerome says (*loc. Hebræis*), "Even at this present time many of our brethren who believe, desiring there to be born again, are baptized in the life-giving flood." They did this in memory of Christ, who was there baptized by John. This place is distant about four leagues from the Dead Sea.

Observe, Christ was baptized on the 6th of January. It was fifty-five days afterwards that John bore this witness to Christ, or about the 1st of March, when Jesus was absent. On the day following Jesus presented Himself before John, when John renewed his testimony, saying, *Behold the Lamb of God.* (See *Epiphan. Hæres.* 51.)

Whence there follows (ver. 29), *The next day again John saw*, &c. Observe that after Jesus was baptized He went into the desert, where He fasted for forty days, as is plain from S. Matthew iii. Then He came down from the Mount of Temptation, and returned to John, to visit and hear him; but especially that John might in His presence confirm the testimony which in His absence he had given to the messengers of the Jews; that he might point Him out with his very finger, and leave no place for hesitation to any.

Behold the Lamb of God. Nonnus paraphrases, "He lifted up his finger, and pointed Him out as He drew near to the people who beheld Him." "The word Behold," says S. Chrysostom, "is used because many were inquiring for Him: therefore he pointed Him out being present, saying, "This is He of whom I have been speaking."

Lamb, Greek, ὁ ἀμνος, *the* Lamb divinely prefigured and predicted by Moses and Isaiah. "He is led as a lamb to the slaughter," &c. (Isa. liii. 7).

Christ is thus called *the Lamb* by S. John the Baptist, and by His Apostle, S. John the Evangelist, in the Apocalypse. 1. Because He was prefigured by the Paschal Lamb, and by the daily morning and evening sacrifice of a lamb to God in the Temple, and by the other lambs which were offered for sin, according to the Law, and yet they could not take away sins. Wherefore they represented Christ, who was to take away sin by His Blood. So Origen, &c.

2. Because Christ was called a Lamb by Isaiah and Jeremiah (xi. 19), who was to be offered for the redemption of the world.

3. He is called a Lamb because of his lamb-like innocence, meekness, patience, and obedience, even unto death, which, like a lamb, He bore in silence. As S. Peter says, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Pet. ii. 23).

Christ truly is called *the Lamb of God*, *i.e.*, the offspring, not of sheep, but of God, who by the will of God was offered for man's redemption. Thus the sacrifice which Abraham offered is called Abraham's sacrifice, as Theophylact says. Or because He was

offered up to God Himself. Or the *Lamb of God* is the Divine Lamb, because of the Deity which was in Him. Or as Clement of Alexandria says, because He was made for us the child and babe of the Father. So we call children, *lambs*. These are the words of Clement, "Since the Scripture calls boys and infants lambs, he called God who is the Word, who for us was made man, who wished in all things to be made like unto us, the Lamb of God, the Son of God, the Infant of the Father" (*Pædag. lib.* 1, *c.* 5).

Moreover, Christ for His strength and His victory is called the "Lion of the tribe of Judah." He was a *Lamb* in His Passion, a *Lion* in His Resurrection.

Who taketh away the sin: taketh away, both as regards the stain which sin in act imprints upon the soul, and as regards the guilt of sin, which makes the sinner liable to hell. This He takes away by making expiation, and bearing the punishment in Himself, thus in justice and equity satisfying for sin by His death upon the cross. John said this, that no one might think Christ came to his baptism to wash away His own sins, as others did; for He had no sin, but was most innocent and most holy. Therefore God made Him the victim for the sins of the whole world, that He might sanctify all who repent and believe in Him. As S. Augustine says, "He who had no participation in our sinfulness is He who takes away our sin."

Sin: this is the reading of the Greek, Latin, and Syriac. The Arabic reads *sins;* but the sense is the same. By *sin* here is to be understood the first and universal sin of Adam, that is, original sin, which he by generation transmitted to all his posterity, and out of which all actual sins, whether venial or mortal, spring. Christ therefore, in taking away sin, takes away its source as well as its filth. So Bede, S. Thomas, Jansen, &c. As Isaiah saith, "The Lord laid upon Him the iniquities of us all." And, "He shall bear their iniquities;" and 1 John ii. 2, "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

As S. Cyril says, "One is slain for all, that the whole human race may be won to God the Father." For there is in Christ a perpetual power of making expiation for sin in all ages and all nations, and

in all men who are willing to receive His faith, His baptism, His repentance.

Ver. 31.—*And I knew Him not*, &c. As though he said, "Think not, O ye Jews, that I affirm Jesus to be the Messiah for the sake of friendship, or relationship, as though I were His friend and companion; for I declare unto you that *I knew Him not*, that I never saw Him, or spoke to Him, before His baptism. But as soon as I saw Him I recognised Him by the inspiration of God." "What wonder," says S. Chrysostom, "that he who from a child dwelt in the desert away from his father's house knew not Christ?"

But that He should be manifested, &c. That is, to the Jews, to whom the Messiah was promised, "that they all might be brought to believe in Him." Wherefore Nonnus paraphrases, "But that He whose face was unknown might be manifested to all the children of Israel, who have no ruler, I am come a precursor of the way not declared, baptizing an unlearned, ignorant, erring people."

Ver. 33.—*And I knew Him not*, &c. *With water.* Nonnus, "in the laver without fire and the Holy Ghost." A second time S. John declares that he knew not Jesus was the Christ by sight and converse, but by revelation from God, that no one might dare to dispute his testimony. So S. Cyril.

Note the expression *abiding.* From this it is clear that it is peculiar to Christ to have all the graces of the Holy Spirit, and prophecy, *by way of habit;* but that in others only those gifts *abide* which are necessary for holiness of life: according to the words in chap. xiv., "He shall abide with you." (See Suarez, *Tract. de fide. disp.* 8, *sect.* 6, *n.* 6.)

Ver. 35.—*The next day*, &c. The Evangelist says that John bare witness to Jesus in three consecutive days that He was the Christ. He did this to make his witness the more sure and solid. The first testimony that he gave was judicial, when he was asked by the messengers of the Jews. This was in the first day. The second he gave on the day following, which was the 2d of March. The third time was here on the 3d of March, before his own disciples, that he might cause them to pass from himself to Jesus.

Ver. 36.—*And seeing Jesus as he walked*, &c. As though he said, "Behold Christ like a spotless Lamb, destined for a victim, that He may be offered to God upon the cross, for the sins of the whole world." When John spoke thus it was as though he said to his disciples, "Why do you follow me? follow Him who is the Lamb of God, the ransom of the world."

Here observe the prudence and modesty of John. He does not compel or urge his disciples to follow Christ, but only points Him out to them, that they might the more ardently pursue after so great a good when it was discovered by themselves. Like a man who, when a jewel is being sold for a small price, points out to merchants how great is its worth, and causes them of their own accord to long to purchase it.

Ver. 37.—*And two of his disciples*, &c. S. Chrysostom says, "There were indeed others of S. John's disciples, but they not only did not follow Christ, but were jealous of John's, their master's, honour, and preferred him to Christ, as is plain from iii. 26.

Two: one of those was Andrew, as appears from verse 40; who the other was is not known. S. Chrysostom asks, "Why is not the name of the other given? Either because it was the writer himself, S. John the Apostle, or because it was a person of no note." The first idea is the more probable. And what favours the conjecture is that John and James were companions in fishing with Peter and Andrew (Matt. iv.), when, shortly after Andrew and Peter, Christ calls John and James. Lastly, the great purity, the virginity, and holiness of S. John the Evangelist seem to have been the result of the teaching, the purity, and holiness of S. John the Baptist.

They followed Jesus: that they might know Him more fully, says Euthymius, and contract a friendship with Him: and if they should experience that advantage, they would follow Him wholly, and be altogether His disciples. For from what follows it is plain they had not given themselves up entirely to Christ, but only desired to make trial of Him.

Ver. 38.—*Jesus turning*, &c. *What seek ye?* It is the voice not of one who is ignorant, but of one who invites, and deals gently with

their bashfulness. As S. Cyril says, "He asks what they sought, not as ignorant, for He knew all things as God, but that His question might afford the beginning of conversation."

Rabbi: Syriac, *Rabboni, i.e., our master;* Arabic, *Rabban*, or *master*. By this expression the disciples honoured Christ, and sought His favour, and intimated that they wished to become His disciples. As Bede saith, "The question itself is an indication of faith: for when they say *Rabbi*, which means *master*, they follow and call Him their Master." And S. Cyril says, "They called Him Master from whom they desired to learn."

Where dwellest thou? Greek, *ποῦ μένεις, i.e., Where remainest thou?* For Christ had but a hospice on earth, and no proper habitation or house, according to the words in Matthew: "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." The disciples ask this question, that they may be able to converse privately with Christ in the house, and be instructed by Him in Divine things, and those which pertain to the more perfect life. They show that they wish to become His friends and servants.

Ver. 39.—*He said unto them, Come and see*, &c. *The tenth hour, i.e.*, four o'clock in the afternoon, or about two hours before sunset. S. John adds these words, to show both the zeal of Christ, who though night was nigh, would not put them off to the following day, but entered immediately upon the things pertaining to salvation; as also to show the ardent devotion of the disciples to Christ, who, careless about their night's lodging, had rather spend the night in listening to Christ, than at home in their beds. So Euthymius. For they remained with Him not merely the two hours which were left of daylight, as some suppose, but the whole night. For those two hours were not sufficient to speak about their affairs, and to know Christ. Neither could they have returned to John before nightfall. For, as Cyril says, "It is not fitting that we should speedily be satisfied with Divine things, and leave them."

Moreover, what great things they heard from Christ, what draughts of piety they drank, what flames of love they felt kindled by Christ

those only know who have had experience of them. Wherefore S. Austin exclaims, "How blessed they accounted the day! how blessed the night! Who can tell us the things which they heard from the Lord?" Certainly we may gather what was said from the effect produced: for Andrew was so inflamed with love for Christ that he forthwith strove to gain his brother Peter to Christ, and inflame him with love for Him.

Ver. 40.—*Now one of the two*, &c. John inserts this to show in what way Peter, who was to be the prince of the Apostles, and the head of the whole Church, was led to Christ. It was because Andrew, being glad at finding and hearing Christ, brought his own brother Peter, for whom he had a singular love, to Him, that he might make him partaker in so great a good. For this zeal, which burns to make others, especially those nearest to us, partakers with us, and to draw them to God, is a mark and an effect of the Divine Vocation. For as fire kindles fire, so does zeal kindle zeal. Moreover, Peter, as well as Andrew, seems to have been a disciple, or at least a diligent hearer of John the Baptist. Which of the two was the elder is not known. The conversion of Peter is the glory and praise of Andrew.

Ver. 41.—*He first findeth*, &c. . . . *the Christ*, that is, *the Anointed*, not indued with corporeal anointing, but with spiritual grace, both that of the Hypostatic Union, as well as that grace which was habitual and specially excellent. This last was the grace by which as man He was created by God, and, as it were, consecrated, first a priest, secondly, a teacher, thirdly, a prophet, fourthly, a king, fifthly, a lawgiver, sixthly, the Redeemer of the world. The Greek is τὸν Μεσσίαν, *i.e.*, *that Christ, that Anointed One:* the one, only, special Prophet, predicted by the rest, whom all were eagerly expecting as the Restorer of Israel. So Euthymius.

We have found the Messiah, whom I and thou are most eagerly expecting. It would seem that both Andrew and Peter, partly from the prophetic oracles, and partly from the testimony of John, were inflamed with the desire of seeing Christ. For, as Bede says, "No one finds but he who seeks: he who saith that he hath found shows that he had been a long while seeking." Euthymius, following S.

Chrysostom, as he is wont, saith, "This is the speech of one who is very glad; We have found Him whom we sought, whom we hoped should come, whom the Scriptures announced." Andrew, therefore, that he might communicate his great joy at finding Christ, to his brother Peter exclaims, "*We have found the Messiah.*" Wherefore "they no more returned to S. John," as S. Chrysostom says, "but were so closely united to Christ, that they undertook John's office, and themselves preached Christ."

Hence we learn, *morally*, that God by His grace meets the longing soul, and so fills it that it may the more desire and thirst for Him. Yea, God is wont first to put this desire of Himself into the soul, that He may thereby prepare the soul for Himself and His gifts, and make it capable of receiving them.

Ver. 42.—*And he brought him to Jesus.* "It is probable," says S. Chrysostom, "that Andrew related many other things calculated to persuade. The other disciple was also present to confirm what he said. But Andrew, since it was not his office, and because he was not sufficient to tell of so great a light, brings him to that very fountain which he had discovered." Moreover, the mind of Peter, like a straw in presence of the fire, was inflamed with the desire of seeing and hearing Christ. Wherefore S. Chrysostom proceeds, "Consider the obedient mind of Peter from the beginning, and how full of good will. He brought him to Jesus; but let no one find fault with his too great readiness in believing. For it is not said that he immediately persuaded him, but only that he brought him to Jesus, there to learn all."

Jesus beholding him (as it were a fitting subject to preach and make known His glory, and therefore designing him to be His successor and vicar, that is, the Pontiff of the Church) *said*, &c. Simon Peter's father was called *Johanan* or *John*, by contraction *Jona*, as Jehoshua is contracted into Joshua and Jesus. Christ says this that He may reveal secrets, and show him that He is the Searcher of hearts and his God.

Thou shalt be called Cephas. Christ promises to Simon the name of Cephas, or Peter, as much as to say, I will give thee, Simon,

another name. I will call thee Cephas, *i.e.*, a rock or Peter, for I will make thee the rock of the Church, so that on thee and thy faith, and thy government, the fabric of My Church may rest securely as upon a most solid foundation of rock. (See what is said on S. Matt. xvi. 18.)

Ver. 43.—*On the morrow*, &c. That out of Galilee He might call untutored fishermen, to create them His Apostles, and the preachers of His Gospel, lest the Christian faith should be supposed to be the work of man, not of God. For the Apostles were Galileans. For the Galileans were poor and ignoble in comparison with the Jews who were sprung from Judah, which was the royal tribe.

He findeth Philip, not by chance, but going of set purpose to the place where He knew Philip was. There He found him whom He carefully sought, and whom He destined to be an Apostle.

And Jesus saith unto him. This is the first exterior calling by Christ. For Peter and Andrew were first called by an inward inspiration, not outwardly by Christ's external voice, but by hearing the voice of John the Baptist their master saying of Christ, *Behold the Lamb of God!* They were not called by Him, but of their own accord they came to Jesus, in order to find out His doctrine and life, but not, as it were, about to become His sure and firm disciples. Thus Toletus. To Philip therefore this praise and glory is due that he was the first of all to hear Christ say, *Follow Me*, and to experience an outward call at the same time that the Holy Ghost influenced his mind inwardly; and obedient to this vocation he straightway followed Christ, for he was himself a student of the Mosaic law, and anxious about the coming of Christ, as Theophylact says. Theophylact gives as the cause of his following the attractive voice of Christ, "The voice of the Lord seems to have touched his mind as it were with a goad of love." For it was not merely the Saviour's voice which spoke, but He forthwith made those to whom He spoke worthy to be inflamed with His love, even as Cleophas said, "Did not our heart burn within us, whilst He talked with us by the way?"

Ver. 44.—*Now Philip was of Bethsaida*, &c. John adds this, says

Theophylact, to intimate that Andrew and Peter had previously informed Philip, who was their townsman, that they had found the Messiah, and that He was Jesus of Nazareth. Wherefore Philip, as soon as he heard Christ call, *Follow Me*, immediately followed Him, because his mind was already prepared, and eager for Christ.

Moreover, Bethsaida was contiguous to the Sea of Galilee, and near Capharnaum, where Peter and Andrew had a house, as we learn from the 8th of S. Matthew. This, then, was the country of three of the Apostles, namely, Peter, Andrew, and Philip. *Bethsaida* means in Hebrew the *house of hunting, or fishing*, because fishermen, such as Peter and Andrew, dwelt there, and caught fish in the neighbouring sea.

Ver. 45.—*Philip findeth Nathanael*, &c. "Not by chance," as Cyril saith; "but he sought him with great diligence, for he knew that he was a very diligent searcher of the Scriptures." It would appear that he found him at Cana of Galilee, which was the native place of Nathanael, as is plain from chap. xxi. 2.

Nathanael, his friend and comrade. You will inquire who was this Nathanael?

1. Claudius Espenæus, commenting on 2 Tim. iv., says that Nathanael was the same as Ursicinus, the first Bishop of Bourges.

2. The Greek Menæa says that Nathanael is the same as the Apostle Simon the Cananite. He is there commemorated on the 22d of April as follows: "The Holy Apostle Nathanael, which was Simon Zelotes, of Cana in Galilee, where Christ at the marriage feast turned the water into wine." He is also commemorated in the Menæa on the 10th of May.

3. and more probably, Rupertus and Jansen in this passage think Nathanael is the Apostle Bartholomew. They show this, firstly, because the other Evangelists always join together Philip and Bartholomew, as John here joins Philip and Nathanael. Secondly, because we nowhere read of Christ's calling Bartholomew, unless it were this call of Nathanael. Thirdly, because the other three Evangelists who make mention of Bartholomew make no mention of Nathanael, and *vice versâ* with S. John. Fourthly, because S. John

(xxi. 2) associates Nathanael with the Apostles Peter, Thomas, James, and John in fishing, and the vision of Jesus. It would seem therefore that he was an Apostle, and yet it is not apparent who else he could be if he were not Bartholomew. Fifthly, because Bartholomew does not seem to be a proper name, but only to signify that he was the son of Tolmai; and his proper name seems to have been Nathanael. Sixthly, because Christ said of Nathanael, *Behold an Israelite indeed, in whom is no guile.* And then Christ promises him a vision of angels ascending and descending upon Himself. Christ therefore seems to have specially loved him, and to have chosen him for a friend and Apostle.

S. Augustine, however, dissents from this view, because he thinks Nathanael was a doctor of the Law. He discoursed with S. Philip out of the law. But Christ did not choose for His Apostles men learned in the Law, but rude and ignorant fishermen. To this it may be replied that Nathanael was a student, but not a doctor of the Law. Just as Philip, Andrew, and Peter all discoursed out of the Law concerning the coming of Messiah. If, however, Nathanael was not an Apostle, he was certainly a disciple, wherefore L. Dexter (*Chron. ad A.D.* 101) says, "Nathanael, one of the seventy disciples of the Lord, sleeps in Treuga, a city of Spain," now called Leon. Another writer adds that he slept in the Lord on the 30th of November.

Nathanael means in Hebrew *the gift of God*, or *God gave*, or *given by God;* in Latin, *Adeo-datus.* The prince of the tribe of Issachar in the time of Moses was called Nathanael (Num. i. 8). It may be that our Apostle was descended from him, and took his name.

Jesus of Nazareth, the son of Joseph. For Nazareth is only three hours distant from Cana, so that Nathanael of Cana might easily know of Jesus of Nazareth, Joseph's son, as he was commonly reputed to be.

Ver. 46.—*Nathanael said unto him,* &c. For Nazareth of Galilee was a place ignoble and obscure, and despised by the Jews. Wherefore the Pharisees say (vii. 57), *Out of Galilee ariseth no prophet.* "How

then, O Philip, canst thou think that Christ is sprung from Nazareth, especially when Micah foretold that Christ was to spring from Juda and David, and to be born at Bethlehem?" So S. Chrysostom, who adds, "He shows therefore both knowledge of the Scripture, and simplicity of disposition, as well as a vehement desire for the coming of Christ in that he did not despise Philip's words. For he knew that Philip might be deceived with regard to things to be commemorated in his country." And Philip was partly wrong; for though Christ was conceived at Nazareth, He was born at Bethlehem, of which Philip was at this time ignorant.

Come and see. Syriac, *Come and thou shalt see.* "I will not dispute with thee about Nazareth, but come, see and hear Jesus: and you shall experience what I have experienced, that you may be ravished with His love, and believe that He is the very Christ." Listen to S. Chrysostom. "Philip does not tell him how He is the Christ, and how the prophets have foretold, but he leads him to Jesus, knowing that he will not go away from Him if he tastes His words and His doctrine. If you only see Him, he says, if you only speak with Him, you will at once agree with me." "We ought to believe," says Cyril, "that there was a certain unspeakable loveliness in the words of Christ which attracted the minds of the hearers by its great sweetness."

Ver. 47.—*Jesus saw Nathanael,* &c. He is a follower of the candour, simplicity, and sanctity of Israel, that is, of the patriarch Jacob, from whom he was descended. Wherefore the Syriac translates, *Behold a son of Israel indeed.* Jesus shows that He knew the pure state of Nathanael's mind, that thereby Nathanael might know that Jesus was not a mere man, but that He was also God, and the Searcher of hearts. S. Chrysostom thinks that Christ alludes to what Nathanael had said to Philip, *Can any good thing come out of Nazareth?* As if Jesus had said, "I am not displeased with what thou hast said about Me, because I know thou hast a candid mind, and art anxious to know the truth."

Ver. 48.—*Nathanael saith,* &c. "Observe," says S. Chrysostom, "the consistency of the man. He is not puffed up by praise, but

he proceeds to inquire accurately, that he may learn something certain about Christ."

Jesus answered, &c. "When thou wast alone under the fig tree, and thoughtest that no one saw thee, I saw thee, and know what thou wast doing in secret there. Hence thou mayest gather that I am greater than man, even Messiah, the Son of God." So S. Cyril, S. Augustine, and others.

Mystically, S. Gregory (*Moral. l.* 18, *c.* 20), *Under the fig tree, i.e.*, beneath the shadow of the Law, *I saw thee*, that I might transfer thee to the vine of My Gospel.

Tropologically, learn from hence that God and Christ are everywhere present, and are to be feared, when thou art alone in thy chamber; yea, when thou secretly thinkest and desirest anything in thy heart, Christ is looking at thee, and beholding thy thoughts and desires. Take heed therefore lest thou do anything, or desire, or think anything, which will offend the eyes of His majesty. For so He beheld Nathanael, and what he was doing under the fig tree. So also God saw Adam under a fig tree eating its forbidden fruit.

Ver. 49.—*Nathanael answered*, &c. *Son of God:* that is, His natural and consubstantial Son, for this is the plain meaning of the words. So SS. Cyril, Augustine, Maldonatus, &c. But S. Chrysostom, Euthymius, Lyra, &c., think Nathanael was ignorant that Christ was God, and only believed that He was the adopted Son of God, by a peculiar grace by which he saw that He was superior to all other prophets and saints.

I am disposed to think that Philip, from the testimony of John the Baptist concerning Jesus (ver. 34), believed Him to be the Son of God, but in a confused sort of way, without clearly discerning between natural and adoptive sonship, and that he persuaded Nathanael to think as he did himself. For although John the Baptist in saying that Christ was the Son of God meant His natural Son, by the Hypostatic Union of the Humanity with the Word, Philip and Nathanael did not as yet understand this until they had been more fully taught.

King of Israel, i.e., Messiah, son of David and Solomon, and therefore heir of the kingdom of the twelve tribes of Israel. This is what David foretold in the 2d Psalm, speaking in the person of Christ: "Yet have I set My King upon My holy hill of Zion. I will declare His precept: the Lord said unto Me, Thou art My Son, to-day have I begotten Thee." From hence it is clear that David foretold that Messiah would be the Son of God by nature. But few before John the Baptist and Christ Himself clearly and fully understood this. The Œcumenical Council of Constantinople, by a constitution of Pope Vigilius, pronounces an anathema against those who would explain the words of Nathanael, *Thou art the Son of God*, to be so applied to Christ as though He were not very God, but as it were of the household of God, and were named God on account of the friendship which he had with God.

Ver. 50.—*Jesus answered—greater things*—the greater mysteries of My doctrine, life, passion, resurrection, by which thou shalt know not only that I am the King and Lord of Israel, but of the whole universe of heaven, and of the angels.

Ver. 51.—*Ye shall see heaven opened:* not that the heaven was to be in reality cleft, but because it was to afford a passage to the angels going in and out, like as it were a door that is opened. Thus heaven shall appear to be opened. This is the figure of speech called *catachresis.* In like manner, the heaven seemed to be opened at Christ's baptism. So too S. Stephen, when he was stoned, saw Jesus standing at the right hand of God. By this vision it is signified that heaven, which had been shut for four thousand years because of the sins of men, was now to be opened by Christ.

The angels of God, &c., to obey Him as their King. This is the force of the Greek ἐπί, which answers to the Hebrew *al.* Wherefore Vatablus translates *under the Son of Man*, as though Christ said, "under My power and sway, as I will and command." So Frank Lucas.

Observe (1.) that Christ, in calling Nathanael *an Israelite in whom was no guile*, evidently alludes to the vision of angels ascending and descending in the ladder from earth to heaven, which the Patriarch Jacob saw at Bethel (Gen. xxviii. 12). So S. Augustine. For Israel,

or Jacob, was a type of Christ. For Christ is the true Israel, *i.e.*, *having power with God.* Christ is the Patriarch of Christians, the founder of *Bethel, the House of God, i.e.*, the Church both militant and triumphant.

2. Christ, by what He says about this vision of the angels ascending to Himself, signifies that He is the Prince not only of men, but of angels, and therefore true God, the Son of God. For the angels ascend and descend to Him as His ministers, that they may obey and fulfil all His commands both in heaven and earth. So S. Cyril and Chrysostom.

You will ask, When did this descent and ascent of the angels to Christ take place? 1. S. Chrysostom thinks it took place when Christ suffered His agony and bloody sweat in the garden, when an angel appeared, strengthening Him (S. Luke, xxii. 44). Also when the angels appeared to the woman to announce His resurrection (S. Matt. xxviii.)

2. S. Cyril thinks it took place at His baptism; for then it was that by the ministry of angels a dove was formed, and flew down upon Christ, which was the sign of the Holy Ghost. But this had already taken place when Christ spoke to Nathanael.

3. Euthymius thinks it took place at the ascension; for then all the angels accompanied Him as He went up, like servants their prince, and soldiers their king.

4. Toletus thinks that it is continually taking place in the Church, which Christ rules by means of the angels.

5. Maldonatus thinks it will take place in the Day of Judgment; for then all the angels, both good and bad, will stand in His presence—the good, that they may after the Judgment lead the righteous to heaven; the bad, that they may carry the wicked to hell.

6. Frank Lucas understands the words to refer to the miracles of Christ, and the heavenly gifts, in which the angels were employed by Christ in this life, and afterwards. Jesus means, he says, that at the bidding of the Son of Man from henceforth heaven should seem to be open, with the angels going and coming, because in a short time the angels, being commanded by the Son of Man, would bring

great abundance of God's great gifts to the earth, which all would behold,—even the healing of the sick, the cleansing of the lepers, giving sight to the blind, the justification of the wicked, the effusion of the Holy Ghost. And since all of these are manifest gifts of God, heaven could not seem other than to be opened, and the holy angels, by whom heavenly things are ministered, to serve, at the bidding of the Son of Man, by those who beheld Him bestowing them upon many. Christ therefore is here speaking of all kinds of miracles and heavenly gifts, which, immediately after the calling of Nathanael, He was about to manifest in the whole period of His mortal life, and after His ascension, in the government of the Church until the end of the world. All these meanings are true and apposite.

But because Christ specially promises this vision of angels to Philip and Nathanael to strengthen and augment their faith in Him, this ascent and descent of the angels upon Him was not fulfilled either at His baptism, passion, resurrection, or ascension. Therefore we say that the words more plainly, simply, and expressly imply that this was an open, or manifest, and peculiar vision of angels coming to the living Christ, such as was given to Jacob, who was a type of Christ. Wherefore that vision of Jacob presignified a similar vision of angels to Christ, a vision like that which took place at His birth, when the angels who descended to Him sang, *Glory to God in the highest.* But where and when this angelic vision took place the Evangelists do not tell us, just as they omit many other acts in the life of Christ. So Jansen.

This vision took place (1.) to show that Christ had reconciled men and angels, earth and heaven, and had restored the mutual communion and friendship which existed in Paradise.

2. To show that Christians are strangers and foreigners on earth, and ought to converse with angels, and imitate the angelic life, as "fellow-citizens with the saints, and of the household of God."

3. To assign angels to us as our guardians, to defend us against all the attacks of men and evil spirits, to urge us to the practice of heroic virtues, and when we die to carry us to heaven. For the

angels ascend to bear our sighs and prayers to God: they descend to bring God's gracious gifts to us.

4. To declare the majesty of Christ and the obedience and reverence of the angels to Him. For He, as S. Chrysostom says, has been set "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 21).

CHAPTER II.

1 *Christ turneth water into wine:* 12 *departeth into Capernaum, and to Jerusalem,* 14 *where He purgeth the Temple of buyers and sellers.* 19 *He foretelleth His death and resurrection.* 23 *Many believed because of His miracles, but He would not trust Himself with them.*

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast-*day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*;

25 And needed not that any should testify of man: for he knew what was in man.

On the third day, &c. *The third day*, that is, from Christ's departure for Galilee, and the calling of Philip. For this was the last date mentioned by S. John.

The following is the sequence of these days in the life of Christ. He was baptized by John in the thirty-first year of his age, on the 6th of January, as the tradition of the Church declares. On the same day, after dinner, He retired into the desert, where He fasted forty days. This fast thus began on the 7th of January, and ended on the 15th of February. Then he returned to Nazareth, where He abode fifteen days. Directly afterwards, that is to say, on the fifty-sixth day after His baptism, as S. Epiphanius says (*Hæres.* 51), or the 1st of March, the Jews sent messengers to John the Baptist, to ask him whether he were the Christ or not? The day following, on March 2, Jesus came to John, when he pointed Him out with his finger, saying, *Behold the Lamb.* On the 3d of March, John repeated this testimony before two of his disciples, of whom Andrew was one. On the morrow, or March 4, Jesus went into Galilee, where He called Philip. Since this was the second day from the coming of Andrew with his brother Peter to Christ, it must have been on the third day, or March 5, when the wedding-feast took place. Wherefore S. Epiphanius, in the place already cited, says that it took place on the sixtieth day from Christ's baptism. However, the same Epiphanius,

contrary to the rest of the Fathers, and the general consent of the Church, says that Christ was baptized on the 8th of November. This would bring the marriage at Cana to the 6th of January, or the same festival of the Epiphany, on which thirty years previously the Magi had been led by a star to worship Christ at Bethlehem. He adds that in memory of so great a miracle as this conversion of water into wine, even in his own time, on the 11th of the month Tybus, which answers to our 6th of January, certain fountains ran with wine. He testifies this of the fountain of Gerasa in Arabia. He says that he himself had drank of the fountain of Cibyris in Caria thus turned into wine on the day and hour when the miracle was wrought. He says that many in Egypt bear the same testimony with regard to the Nile. What Epiphanius says has led some to think that it was in the thirty-second or following year of Christ's ministry, and on the 6th of January, that the marriage-feast and the miracle took place. But the chronological table given above shows this to be a mistake.

You will say then, Why did God renew the miracle of the conversion of water into wine yearly on the 6th of January? I reply, because the Church commemorates the miracle on that day, though it did not actually take place upon it. For the Church wished to celebrate on the same feast of the Epiphany, or manifestation of Christ, the three miracles by which Christ first made Himself manifest to the world: the first, the leading of the Magi by a star; the second, His baptism, when the Father's voice was heard like thunder, *This is My Beloved Son;* the third, the turning water into wine. Two of these miracles happened on the same day of the month, or the 6th of January; the third, two months afterwards, or the 6th of March. When therefore the Church sings, on the Feast of the Epiphany, "To-day water was made wine," it is as though she said, "To-day is this event recalled to the memory of the faithful." So S. Austin and Baronius.

As a parallel to this miracle, in many places of the West at the season of the Passover, when solemn baptism was wont to be conferred in the Church, copious streams of water have been known to

flow out of a dry and arid font or fountain (*fonte*) to be used at the baptism. This was done, not because it was the day when Christ was baptized, but because of the solemn baptism then conferred by the Church.

Marriage, Syriac, *Feast*, sc. *of a marriage.* You will ask, Whose marriage was this; and who was the bridegroom? Bede, Ruperti, Lyra, S. Thomas, and others, think that the bridegroom was S. John the Evangelist. They are influenced by the authority of S. Augustine, who says on this passage, "The Lord called John from the wave-tossing tempest of marriage."

But I say that this bridegroom was not S. John. For S. John was always a virgin, and never married to a wife. For this reason he was most dear to Christ, and was "the disciple whom Jesus loved," a Virgin loving a virgin. He would never have broken his purpose of virginity by marriage; yea, he would never have thought of breaking it: but he remained constant to his purpose all through his life. This is the teaching of SS. Ignatius, Jerome, Augustine, and others. Wherefore, what S. Augustine has said, as quoted above, is to be understood not of marriage entered into, but of marriage about to be entered into, or rather that he might have entered into, and which, according to the custom of his nation, he ought to have entered into. Christ called the youthful John to Himself, that he might not think of marriage.

With more probability, Baronius, following Nicephorus (*Hist. l.* 8. *c.* 30), thinks that the bridegroom at this marriage was the Apostle Simon, who was surnamed the Cananite from Cana. And Baronius adds from the same Nicephorus that the place where the marriage was celebrated was adorned by a famous church built there by S. Helena, the mother of Constantine the Great. As soon as Simon had seen this miracle of Christ at his wedding, he bade farewell to his bride and the world, and followed Him, and was chosen to be one of His twelve Apostles. This was the reason why Christ came to this wedding; and by coming, indeed, honoured marriage; but by calling him to Himself, He showed that celibacy and the apostolate were better than marriage.

Tropologically, a holy soul by faith, hope, chastity, and charity is like a bride married to Christ. She becomes the bride of Christ, who, leaving all the allurements of the world, transfers her whole love to Christ, and for Him covers and veils her head, that is, her mind, and all her senses, so as to converse with Him continually above the clouds in heaven, and dedicates and consecrates her whole self to Him. With this idea the etymology of *nuptials*, as given by Festus, most admirably agrees. Some he says derive *nuptiæ* from the Greek, for the Greeks call a bride νύμφη. S. Isidore, however, derives *nuptiæ* from *obnubere*, to *cover*, because women when married were accustomed to cover their head with a veil. An unmarried woman, on the contrary, was called *innuba*, or one whose head was not covered.

Such a bride of Christ was S. Dympna, virgin and martyr, who, on account of her beauty, being asked in marriage of her father, an Irish king, fled into Brabant, and was beheaded by her own father at a town called Geel, not far from Antwerp. Thus she died a noble martyr for chastity. Therefore those who are possessed, and visit her sacred relics, are delivered from the devil. I myself once visited her shrine, and did her reverence.

Cana of Galilee. This is added to distinguish it from another Cana, or Chana, which was situated in the tribe of Aser, near Sidon. Hence it was called Cana of the Sidonians, though it also was in Galilee. And the woman of Canaan, from whose daughter Christ drove out the demon, was an inhabitant of it. But this Cana where the marriage took place was in the tribe of Zabulon, above the valley of Cas-melon, and about three leagues from Nazareth. (So Jerome in *Locis Hebr.*)

And the Mother, &c. "She was invited as a friend by those who were celebrating the marriage," says Euthymius. For Simon the Cananite, who was the bridegroom, was the son of Cleophas, the brother of Joseph the husband of the Blessed Virgin. There is no mention of Joseph in this place, nor subsequently; for he was now dead, as S. Epiphanius (*Hæres.* 78), Baronius, and others gather from the silence of this passage.

Jesus also was called, as the cousin of the bridegroom. "Jesus being called," says S. Chrysostom, "was present at the marriage, not having regard to His dignity, but to our profit." He was present (1.) to pay respect to His kinsfolk, and to honour their nuptials by His presence. 2. To give an example of humility, in being present at the marriage of poor people. As S. Chrysostom says, "He who did not disdain to take the form of a servant, was not ashamed to be present at the wedding of servants." Or, as S. Augustine says (*de Verb. Dom.*, *Serm.* 41), "Let man blush to be proud, since God became humble. Behold, He came to the marriage, who, when He was with the Father, instituted marriage." 3. That by the miracle He might make Himself known to His disciples, and show them that He was the Messiah. 4. That He might give His sanction to marriage, and sanctify it by His presence, and so condemn the Encratites, and the followers of Tatian, who were to arise in after times, and revile marriage as a filthy invention of the devil. So SS. Austin, Cyril, and Bede. Hear what this last says (*Hom. in Domin.* 2, *post Epiph.*): "If there were any fault to be found with wedlock, duly and chastely celebrated, the Lord would not have been present at a marriage. Good is holy wedlock, better is the continence of widowhood, best of all is perfect virginity. Thus Christ was born of a virgin; He was blessed by the prophetic lips of the widow Anna; He came an invited guest to a wedding."

And His disciples. You will ask, Who were these disciples? For Jesus did not gather together His apostles until after the imprisonment of S. John the Baptist: and this had not then taken place.

I reply, it is probable they were Nathanael and Philip, and perhaps Andrew and Peter. For they had visited Jesus three days before, and for a time adhered to Him as their Master; though afterwards they went back to their fishing until they were called to the apostolate.

And when wine failed, Greek, ὑστερήσαντος, *was deficient*, because the bridegroom, being poor, had only provided a little, *the Mother of Jesus*, &c. As though she said, "Our relations, the bride and bridegroom, have no wine. Consider their modesty, O my Son, that

they be not put to shame before their guests. I know Thou art able to do this, for Thou art the Son of God, and it is becoming both to Thy kindness and Thy providence, so that by now performing a miracle Thou mayest make manifest both to Thy disciples and all the guests that Thou art the Messiah." So S. Cyril.

Observe the modesty of the Virgin. She does not bid, or even ask. She does not say, My Son, provide wine for them. She did not doubt that Jesus in His providence and love would provide it. Hear what S. Bernard says (*Serm.* 2, *de B. Virg.*): "Those words of hers are a most sure index of innate meekness, and virgin modesty. Accounting the reproach of others her own, she could not bear it; she could not profess ignorance of the wine having failed. When indeed she was reproved by her Son, forasmuch as she was meek and lowly in heart, she neither answered again, nor yet despaired. She only bade the servants do what He told them."

Moreover, the Mother having a certain confidence that she would obtain, here tacitly asks her Son to procure wine. During the thirty years that they had lived together in close companionship she had learnt from Him that He had been sent by the Father, that, by His heavenly doctrine and miracles, He might convert men to Himself and God. It is impossible to doubt that when Christ bade good-bye to His Mother, when He was going to John's baptism, and after that to enter upon His office of preaching, He had expressly told His Mother the same. Wherefore, she deeming that the present was a fitting occasion for Jesus, by a miracle, to gain authority and belief in Himself, fearlessly asked for a miracle, not doubting that Christ would perform it, and by so doing would gratify His Mother and His relations, and would advance His own office and dignity.

Ver. 4.—*And Jesus saith, What is it to Me and to thee*, &c. Meaning, What have I to do with thee in this matter? (*Quid mihi tecum in hac re est negotii?*) Observe, the Blessed Virgin did not out of ostentation, or in an untimely, unbecoming, or indiscreet fashion ask this miracle of her Son, as S. Chrysostom, Theophylact, and Euthymius think: but out of necessary charity and piety, as SS.

Cyril, Bernard, and others say. Therefore there was no blame attaching to her. Therefore Christ did not really blame her. And yet He seems to reprove her, that He might teach, not her, but us, that in things pertaining to God, and miracles, parents have no right or authority. They must not be done in accordance with their affections and desires, but only for God and charity's sake. The meaning, therefore, is this, "Thou, O Mother, in this matter, art not My Mother, but as it were another woman. For, from thee I have received human nature, not Divinity. It belongs to My Divine nature to work this miracle, not in accordance with thy desires, and those of relations, but in accordance with the will of God My Father. According to that will I shall work, when the hour and time decreed by God shall come." Hear S. Augustine on this passage: "The word *woman* is used simply to express the female sex." "He, as God," says Euthymius, "said not 'Mother,' but 'woman.'" "He means," says S. Bede, "that He had not received in time from His Mother the Divinity by which He was about to perform a miracle, but that He had It eternally from the Father." "He means to say," says the Interlinear Gloss, "What is there in common between My Divinity and thee My Mother according to the flesh?" "Thou didst not beget, or produce (*genuisti*) My Divinity, which works the miracle," says S. Augustine. S. Chrysostom adds, "He speaks thus, lest the miracle should seem to be the result of collusion. He should have been asked by those who needed the wine, not by His Mother."

Mine hour, &c., *i.e.*, when I may appropriately work this miracle. I wish to wait a little while until the wine has wholly failed, that all the guests may perceive the miracle more clearly, and that all may know that I have wrought it, and so may believe in Me. For he who does not experience the need, will not greatly feel the necessity. So S. Chrysostom. The same S. Chrysostom gives another explanation: "Mine hour is not yet come, because I proposed to work My first miracle in Jerusalem, the capital of Judea: nevertheless at thy prayers, O My Mother, I will change My purpose, and will do it here in Cana of Galilee."

S. Augustine gives another explanation, to the following effect: The hour of My passion is not yet come, in which I will show what I have to do with thee My Mother, that indeed I have of thee truly assumed man's nature, and that I am thy Son. When in the weakness of My human nature, of which thou art the Mother, I shall hang upon the cross, then I will acknowledge thee. For He commended her then to His disciple.

Ver. 5.—*His Mother saith*, &c. His mother modestly holds her peace, and rightly yields to her Son, as being the Son of God. Although the Son seems to deny His Mother, the Mother knows His filial piety. Therefore with all confidence she bids the servants what to do. S. Gaudentius comments in these words, "The Mother would not have said, *Whatsoever He saith unto you do it*, unless being full of the Holy Ghost from her birth she had foreseen the whole process of Christ's turning the water into wine." Wherefore S. Bernard on these words (*Hom.* 2) says, "I see plainly that it was not as being wroth, or as wishing to confound the shrinking modesty of His Virgin Mother, that He said, *What have I to do with thee*, but for our sakes, that the care of parents according to the flesh should not trouble those who are converted to the Lord." For Christ presently obeys His Mother, and to honour her performs the miracle. Hear S. Chrysostom: "Although He answered thus, yet He complied with His Mother's prayer, that He might give honour to her, and not seem stubborn (*contumax*) to her, nor put her to shame when so many were present." And Euthymius says, "How very greatly He honoured her is plain from many other reasons, and also from this, that He fulfilled her exhortation."

Moreover, in these words of the Virgin her meekness, piety, charity, prudence, faith, constancy, and greatness of soul wonderfully shine forth.

Ver. 6.—*There were set*, &c. Christ then made use of these *waterpots* that it might be the more clearly evident that they had no wine in them; and so the turning the water into wine in such vessels might be the more conspicuous.

Purification: by which the Jews according to their traditions were

accustomed at their feasts ceremonially to wash their hands, if they happened to touch anything unclean at the table. (See S. Mark vii. 3.)

Tropologically, S. Bernard expounds thus (*Serm.* 1, *in Domin.* 1, *post. Oct. Epiph.*): The six waterpots are the six purifying virtues of the soul. "The first waterpot, and the first cleansing, is in compunction, of which we read, that in the very hour in which the sinner shall groan, I will no more remember all their iniquities. The second is confession; for all things are washed by confession. The third is the giving of alms; for we read in the Gospel, 'Give alms, and behold all things are clean unto you.' The fourth, forgiveness of injuries; for we say when we pray, 'Forgive us our debts, for we also forgive those who are indebted to us.' The fifth is affliction of the body; for we pray that we, being purified by abstinence, may sing glory to God. The sixth is obedience to the commandments: even as the disciples heard what may we too deserve to hear, 'Ye are clean through the word which I have spoken unto you.'" He then applies the rest as follows: "They are filled with water, that they may be kept in the fear of God, since the fear of the Lord is a fountain of life." Then he adds: "But by the Divine power the water is changed into wine when perfect love casts out fear. Now the waterpots are said to be of stone, not because of hardness, but for steadfastness; for they contained two or three firkins apiece."

Two or three firkins—Greek, *measures*. This measure was the same as the Hebrew *ephah*, or *bath*.

Ver. 7.—*Jesus saith*, &c. S. Chrysostom asks, "But why did not He Himself fill the waterpots with water, and then turn it into wine?" He gives the right answer, saying, in order that He might have them as witnesses to the miracle who had drawn the water, lest any fraud or trickery should be supposed.

To the brim: lest, if any vacant space were left, Christ might have been supposed to have poured wine on the top of the water, which might have communicated the flavour of wine to the water underneath.

Ver. 8.—*And Jesus saith*, &c. *Draw out* of the great waterpots, and pour into smaller vessels, and carry it to the master of the feast, and let him judge how good the wine is. As Christ said this, He in one moment by His Almighty power changed the whole of the water in the six waterpots into wine. Listen to Nonnus: "Suddenly was the miracle wrought; and the water, changing its colour, flowed with a ruddy glow instead of its own pale colour, and was changed into purple wine." As S. Cyril says, "What is difficult to Almighty God, or why should not He, who called all things into being out of nothing, much more easily change one thing into another?"

From this conversion of water into wine, the Fathers prove the conversion of bread and wine in the Eucharist into the Body and Blood of Christ. And they add that it seems to be a greater miracle for Christ to turn water into wine than wine into blood. For wine is nearer akin to blood than water is to wine. So S. Cyril of Jerusalem (*Cat.* 4), S. Cyprian (*Epist. cont. Aquar.*), S. Irenæus (*l.* 3, *c.* 11). S. Isidore of Pelusium asks (*l.* 1, *Epist.* 393) why Christ willed this to be His first miracle? He gives the answer mystically, that it was because He wished to supply what was wanting to the Law. "For the Law," he says, "only baptized with water, but He perfected the sacred initiation with His own Blood, joining both in Himself, and uniting the Law with grace." For water was the symbol of the old Law, which purified all things by water, but only with a corporeal cleansing. But wine is the symbol of the Blood of Christ, which, being shed upon the cross, cleanses souls. For Christ changes wine into His own Blood in the Eucharist. Christ, therefore, by changing water into wine at the beginning of His preaching, signified that He was about to change the Law of Moses, which was as cold and insipid as water, into the Gospel of His grace.

Master of the feast. S. Gaudentius says, that when marriages were celebrated amongst the Jews, a priest was assigned to preside over the proper ceremonies. The same person took care of conjugal modesty and ordered the provision for the feast, and the

ministers; wherefore he was called the master, or governor of the feast. Christ therefore orders that the water which had been made wine should be borne to this *master of the feast*, because he by his office was a most sober and responsible person, and also well skilled in the flavour of wine. Therefore he was the best able to judge of the excellence of this wine, and to make known Christ's miracle unto all.

They bore it. It is probable that Christ turned the water into red wine, both because red wine is the only kind used in Palestine, and also that it might be the more evident that the water had been changed into wine. *They bore* then with joy, gladly obeying, and contributing their part to this miracle of Christ. For their prompt obedience in drawing the water contributed not a little to this miracle.

Ver. 9.—*When the governor of the feast*, &c. *Tasted:* he did not give credit entirely to the smell and ruddy colour, but he tasted, and found that it was the very best and most excellent wine. For tasting was the surest way of judging.

And when men are inebriated (Vulg.), *well drunk* (Eng. Vers.), i.e., *exhilarated.* For intoxication in Scripture often means a liberal draught which gladdens the mind, but does not deprive it of the use of reason. For if these guests had been really drunk, surely Jesus would never have turned water into wine for them, for then He would have assisted and encouraged their drunkenness. Much rather would He have put a stop to their potations, and sent them home. And the Blessed Virgin would have done the same.

Then that which is worse: because, when the stomach is filled with wine, it is a poor judge of the quality. This is a type of the deceitfulness of the world, which at the beginning presents things that are fair to the eye, and afterwards brings in what is vile and worthless, and so deceives and deludes its lovers.

But thou hast kept, &c. Hence it is plain that this wine was most excellent as being the work of Christ, and therefore Divine. For the works of God are perfect. Thus the loaves which Christ multiplied to feed the four thousand were as sweet as manna. And

S. Chrysostom says that the limbs of those persons which Christ restored became stronger than they were originally.

All these things were wisely ordered by Christ, so that the miracle might be perfectly well attested. For the master of the feast called the bridegroom, and asked him from whence was this wine. He replied that he knew nothing about it. Then, learning from the servants the sequence of what had been done, they came to the waterpots, and found them all full of the best wine. Whereupon they burst forth in praise of Jesus as the author of the miracle, and their benefactor, and made known what had been done to all the guests. Jesus, avoiding vainglory, retired, first admonishing them to use this wine with moderation, to the praise of God, with giving of thanks to Him.

Ver. 11.—*This beginning*, &c.; *glory*, *i.e.*, His Omnipotence and Divinity. *And believed, i.e.*, their faith grew.

Beginning. From hence the Fathers gather *passim* that this miracle was absolutely the first which Christ publicly wrought. This is the refutation of the book on the "Infancy of the Saviour," condemned by Pope Gelasius, which was forged by the heretics; and in which it is related that Christ publicly wrought miracles when He was yet a boy. Yet there is no reason, says Maldonatus, against our thinking that Christ may have wrought miracles privately before, and may by them have assisted the poverty of His parents. It might seem as if His Mother, animated by the recollection of such, had here asked for, and expected, a similar miracle. But Christ could have relieved His Mother's wants by some special providence short of a miracle.

You will ask why Christ willed this to be His first miracle? I reply, because it was especially appropriate to the time, the place, and the persons. For wine is the most noble beverage, which makes glad both God and man (Judges ix. 13). Wherefore Noah, immediately after the Deluge, discovered wine, and was a type of Christ here making wine. Again, Christ by this miracle showed that He is the self-same Being who, year by year, does the same thing in the vines by converting their watery sap into wine. "The

only difference is," as S. Chrysostom says, "that in the vine-tree He effects by a process extending over a considerable time what He did at the marriage in a moment." For what else is wine but water changed by the rays of the sun?

The symbolical reason is, because wine is the most fitting symbol of the grace, charity, devotion, fervour, strength, with which Christ indues His own. Whence S. Bernard says (*in Sentent.*), "The wine in the cup of God has a threefold colour. It is red in the long-suffering of the saints. This made Isaac glad in his sickness. It is white in the recompense of the just. With this was Noah inebriated. It is black and sour in the damnation of the wicked. Of this Jesus tasted, but would not drink."

Allegorically, the reason was because this marriage represented the marriage union of Christ with human nature, which took place in His Incarnation. Wherefore it was celebrated on the third day, that is, in the third stage of the world. For the first state was the law of nature, the second was the law of Moses, the third is the law of Christ. It was done in Galilee of the Gentiles, because Christ calls all the Gentiles to His marriage with our humanity. Also it was done in Cana of Galilee, *i.e.*, *in the transmigration of the possession*, or the Christian people, which is Christ's possession, bought with His own Blood, and therefore it passes from earth to heaven. In His possession Christ gives wine, *i.e.*, the doctrine and grace of the Gospel, which makes glad and inebriates the soul. Here also He changes wine into His Blood in the Eucharist.

Tropologically, the reason was that by these nuptials and by wine He signified the union, and as it were the marriage of our soul, through grace and charity, with God. The Mother of Jesus was there, that is, virginal chastity, and the simple faith of the disciples of Jesus, such faith as when humbly acknowledging the wine of our devotion and fervour is failing, we entreat Him to bestow it upon us. Then He changes the insipidity of our soul into the good wine of His heavenly grace, by which we refresh and inebriate, not only ourselves, but others, and make them to glow with the love of God.

Anagogically, the marriage of the Lamb will be perfected in

heaven. There Christ will give us new wine and Divine nectar. He will inebriate us out of the fatness of the house of God, and will give us to drink of the torrent of His pleasures.

Ver. 12.—*After this Jesus went down*, &c. After the marriage Jesus returned with His Mother and friends to their house at Nazareth. Nazareth was situated upon higher ground, so that He would descend from it to Capharnaum, which was on ground sloping down to the Sea of Galilee. The reason why He went was because He did not wish to make Nazareth, a poor and ignoble town, and by whose inhabitants He was despised as a carpenter, and the son of a carpenter, the headquarters of His preaching. For this He destined Capharnaum, which was by the sea-side, and famous for its commerce and concourse of people, so that He might have more fruit of His ministry.

Now this journey of Christ took place before the imprisonment of John the Baptist, as may be clearly gathered from chaps. iii. 24 and iv. 1. It was different therefore from that of which S. Matthew speaks (iv. 13). For that took place after John was put in prison, when Christ actually transferred His place of abode to Capharnaum, and there opened a public school of His doctrine and teaching. The present occasion was only preparatory. This visit was only by the way, as it were *in transitu*, intending to proceed from hence to Jerusalem to keep the Passover, which was now nigh at hand. So Jansen.

And His brethren, i.e., His cousins, James the Less, Joseph, Simon, and Judas (Matt. xiii. 55). Also John and James the Greater.

And the Passover, &c. This was the first Passover after Christ's baptism.

Vers. 14, 15, 16.—*And He found in the Temple*, &c. I have explained all these things in S. Matthew xxi. 12. Observe, however, that this was a different driving out of the buyers and sellers from that recorded in the 21st of S. Matthew, which occurred very shortly before Christ's passion. But this took place at the very beginning of His ministry.

Ver. 17.—*His disciples remembered*, &c. This zeal of Christ was righteous indignation, says Euthymius, or rather ardour to do away

with what was repugnant to God's honour, so that He boldly exposed Himself, His life and His good name, to defend the honour of God, whom He loved above all things. For Christ did this before the proud and covetous Scribes and Pharisees, who opposed Him. The meaning then is, "The zeal, that is, the burning desire, of caring for the glory of Thy Temple, in which thou, O Lord, dwellest as Thine abode, and the indignation which I have conceived against the traders who profane it, *have eaten*, that is, have absorbed Me." Symmachus translates *consumed Me*, as fire eats away iron, and so transmutes it into itself, that it no longer seems to be iron, but fire itself.

S. Augustine asks, "Who is eaten up with zeal for the house of God?" and answers, "He who strives to amend everything which he sees amiss. He does not rest if he cannot rectify it. He groans and says within himself, 'My zeal has caused me to consume away because mine enemies have forgotten Thy words'" (Ps. cxix. 139). Wherefore Bede saith, on this passage, "Let us have zeal for the house of God, my brethren. If we see a brother who belongs to the house of God swelling with pride, given to detraction, a slave to drunkenness, enervated with luxury, disturbed by anger, or subject to any other fault, let us strive, so far as in us lies, to rebuke him, to amend what is corrupt and perverse. And if we are powerless to amend any of these things, let us not endure them without the most bitter grief. And especially in the house of prayer, where the Body of God is consecrated, where without doubt the angels are always present, let no folly take place, let us strive with all our might that nothing may hinder our own, or our brethren's prayers."

Ver. 18.—*The Jews therefore answered*, &c. Meaning, what miracle dost Thou show, that Thou takest upon Thyself, contrary to the custom, to cast the sellers out of the Temple, as having received authority from God: for from man, that is, from pontiff or governor, we know Thou hast none? For Christ had intimated that He was sent by God, yea, that He was the Son of God; for He had said (ver. 16), *Make not My Father's house a house of merchandise.* They ask Him therefore to prove that He was the Son of God, and Messiah, even

as Moses had shown signs and prodigies from heaven, by which he demonstrated to Pharaoh and the Egyptians that he was sent by God. So Ruperti.

Ver. 19.—*Jesus answered*, &c. Appositely does He prove His authority over the Temple by His power of rebuilding the Temple.

This Temple, viz., His body, which Christ pointed out by moving His hand to His breast. Observe: the Body of Christ is called a temple because in It dwelt the fulness of the Deity, not merely by grace as it dwells in us, but corporeally and personally (Col. ii. 9). So S. Cyril. As though He said, "You, O ye incredulous Jews, ask of Me a sign, or a miracle; lo, I give you one, even My resurrection from the dead. This thing is now indeed dark unto you, because ye are unbelieving. But after a little while ye will understand it, or at least ye might easily understand, when ye shall see that I am risen on the third day. For then ye shall understand who I am, and how great I was, that I was in truth the Lord of My own Body, that of My own will I gave Myself to die, and rose to life again. Thus, in consequence, ye may understand that much more am I the Lord of this Temple, which is only a type and shadow of My Body; and therefore that I have power to cast out of it the buyers and sellers." So Bede.

Moreover, Christ calls his Body a temple rather than anything else because this contention took place in the Temple and about the Temple. As though He said, That ye may know, O ye Jews, that I am Lord of the Temple, *loose ye*, that is, I permit you to destroy the temple of My Body, which ye will do when ye kill and crucify Me, and I rise again by My own power on the third day. "*Destroy ye*," not as inciting them to His destruction; but predicting in figurative language what He knew they were about to do. So Euthymius.

Ver. 20.—*The Jews then said*, &c. There were three buildings of the Temple of Jerusalem. The first was by Solomon, and occupied seven years. The second was the rebuilding after its destruction by the Babylonians, by Zorobabel and his companions, under Cyrus, King of Persia. This rebuilding occupied fifteen years only, though many ancient and modern writers have erroneously supposed it to

have occupied forty-six years, and to have been here referred to by the Jews. The third was the rebuilding of the Temple by Herod of Ascalon, who murdered the innocents of Bethlehem. He built the Temple afresh for the Jews, in order that he might secure the kingdom for himself and his posterity, and that he might be accounted by them as the true Messiah. And it is exceedingly probable that the Jews were here referring to this rebuilding from their use of the pronoun *this*. For "this" points out an existing Temple. And inasmuch as the two former Temples were destroyed, they could not be thus pointed out. Herod began his erection of the third Temple in the eighteenth year of his reign. For it was at that time he made known his intention of rebuilding the Temple, as Josephus testifies (*Ant.*, *lib.* 15, *c.* 14). Wherefore, since Christ was born in the thirty-fifth year of the reign of Herod, as I have shown on Luke ii. 1, it follows that from his beginning to build until the birth of Christ, sixteen years had elapsed. Add thirty years of the life of Christ and you have forty-six. For it was in His thirtieth year, in which also He was baptized, that Christ had this disputation with the Jews.

You may say that Josephus, in the passage cited above, says that Herod completed the building of the Temple in eight years instead of forty-six. I answer that he finished building as far as the most important parts of the Temple, such as the holy place and the Holy of Holies, were concerned: but both he himself and his successors laboured for many years after, even to Christ's thirtieth year, in adorning the same. For in constructing the courts, the porticoes, and in beautifying the whole, inside as well as out, eighteen thousand men laboured all that time, as the same Josephus records (*Ant.* 20, 8).

Finally, some think that the Jews spoke of both Temples, viz., Zorobabel's and Herod's. For Herod did not so much build a new Temple as adorn the old Temple of Zorobabel, so as to make it loftier and grander. This Vilalpandus clearly proves from Hegesippus and other authors. The Temple then of Zorobabel occupied fifteen years in building. It was afterwards for several more years

enlarged and adorned by the Maccabees, by Simon the son of Onias the High Priest (Ecclus. l. 1), and by Herod. If you reckon up all these years you will easily make them come to forty-six years. Similarly the Basilica of S. Peter at Rome, the ancient one of Constantine the Great having been destroyed, has occupied a hundred years in building, and even at the present time we see continually in process of erection turrets, altars, pillars, chapels, &c.

Symbolically, the forty-six years of the building of the Temple signify that the Body of Christ was built up in as many days. Hear S. Augustine (*de Trin., lib.* 14, *c.* 5.): "This number answers to the perfection of the Body of Christ; for forty-six times six make two hundred and seventy-six, that is, nine months and six days; for in so long time was the Body of Christ coming to perfection." The same (*in Joan, tract.* 10) says, "Christ received a body from Adam. Now the Greek for the east is ἀνατολή, for the west δύσις, for the north ἄρκτος, for the south μεσημβρία, which four letters form Adam's name, even the elect who are to be gathered from the four winds when the Lord shall come to judgment. The letters also of Adam's name count for forty-six, according to the Greek numeration; for alpha signifies one, delta four, alpha one, and mu forty, in all forty-six. Thus Bede, S. Cyprian, Clement of Alexandria, and others.

Ver. 21.—*But He spake*, &c. S. Chrysostom asks, "Why He did not explain to them, being in doubt, that He called His flesh the Temple?" and answers that "since they had no belief in Him, even if He had explained the Jews would have derided Him, and treated Him still worse."

Ver. 22.—*When therefore He was risen*, &c. *They believed the Scripture*, which foretold that Christ would rise from the dead. This, which they did not previously understand, they understood when they saw it actually fulfilled in the resurrection of Christ. Such a Scripture is that verse of the Psalms (xvi. 10), "Thou shalt not leave My soul in hell, nor suffer Thine Holy One to see corruption."

Ver. 23.—*But when He was at Jerusalem*, &c. They believed in His name, that is, that He bore truly the name of Messiah, or Christ,

as He Himself named Himself, and was so publicly named and celebrated by the faithful.

Ver. 24.—*But Jesus did not*, &c. He did not trust, *i.e.*, He did not confide. For although He knew that they believed in Him, yet He also knew that they were fickle, and would easily fall back from this faith, and be perverted by His numerous enemies, the Scribes and Pharisees. For the authority and power of those men was great. For this reason Christ neither securely, nor for long, conversed with them, but went away into other parts of Judea, for He knew not only what they were then doing and thinking, but what they were hereafter about to think and do against Him, to persecute Him even unto the death of the cross.

Ver. 25.—*For He had no need*, &c. For He was searching the heart of each, whether it were constant, or fickle and inconstant. Wherefore, as S. Chrysostom says, "He did not regard outward words who enters into the mind itself, who penetrates human thoughts, who knew how soon their fervour would grow cold. Jesus had no need of testimony to know the minds which He had formed." Augustine adds, "That the Maker knew better what was in His work than the work what was in itself. Man's Creator knew what was in man."

CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 14 *Of faith in His death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23. *The baptism, witness, and doctrine of John concerning Christ.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews :
2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ;

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

There was a man, &c. Nicodemus means in Greek *the conqueror of the people.* Such was this man; who, overcoming the fear of the people, the Pharisees, and the priests, believed in Christ. Wherefore Lucian thus writes concerning him in "The Invention of the Body of S. Stephen," from the mouth of Gamaliel: "The Jews, knowing that Nicodemus was a Christian, removed him from his office and cursed him, and drove him out of the city. Then I Gamaliel, inasmuch as he had suffered persecution for Christ's sake, took him to my estate, and fed and clothed him to the end of his life; and when he died I buried him honourably beside the loved Stephen."

Wherefore Nicodemus is enrolled among the saints in the Roman Martyrology on the 3d of August; where we read as follows, "Invention of the body of S. Stephen, Protomartyr; also of the bodies of SS. Gamaliel, Nicodemus, Abibo, &c., in the reign of Honorius."

The same came, &c., *by night*, for he was ashamed to approach the lowly Jesus by day, in the presence of others, and to become His disciple. For he was a master in Israel: and such a thing seemed beneath his authority and dignity. Another reason was that he might not incur the hatred of the Pharisees, who despised Christ. However, he found the light which he sought by night, as Ruperti says, and drank of the great sacraments of salvation. He seems to have come alone, without servant or companion, by night, to Christ, to have spoken with Him face to face, and to have imbibed His spirit and doctrine.

Thou art come a Teacher: Syriac, *that Thou mayest be a Teacher*, *i.e.*, of the Jews. He does not say, *Thou hast come that Thou mayest be the Messias*, because about this he as yet felt no certainty. For Christ did not wish to enunciate this at the beginning of His preaching, but made it known by degrees.

These signs (Vulg.), these wonderful works which we have seen and heard that Thou hast done at the recent Passover, in the Temple; as, for instance, that Thou alone didst drive out of it all that bought and sold in it.

Except God be with him: except he be supported by the authority and omnipotence of God. For miracles are the works of God. They are not wrought by the power of men, or angels, but by God alone working supernaturally.

Jesus answered, &c., *Amen, Amen.* John on many occasions doubles the *Amen* (Eng. Ver. *Verily*), when the other Evangelists have only one. Why was this? I answer (1.) because he had above the rest the most lofty revelations, and knew the deepest mysteries of the Deity. This was especially the case in his exile at Patmos, where he wrote the Apocalypse, which has, says S. Jerome, as many mysteries as it has words. And after this he wrote his Gospel when

he was very old, and the sole survivor of the Apostolic College. Wherefore he was thenceforth the mouthpiece and oracle of the Church, the foundation and pillar of the faith, the patriarch of patriarchs. He saith therefore, as it were with plenary authority, as it were the Elder of elders, *Amen, Amen.* It is as though he said, "I announce to you, with the utmost weight and confidence, things most lofty and sublime, which surpass all human understanding and belief, but which Christ has revealed to me, which are therefore most certain, and most salutary for you. For Christ really used this twofold *Amen*, to indicate the sublimity and certainty of what He said. But the other Evangelists, studying conciseness, included two under one: but I, John, because I, beyond the others, have weighed and penetrated both the words of Christ and their meaning, say, *Amen, Amen*, as Christ Himself spoke."

2. Because *Amen* is the same as *Verily.* S. John was delighted with the name of Truth. And this he calls Christ, because He was *the Word*, that is, *the Truth* of the Father.

3. Because *Amen* is either a word signifying *true*, or else an adverb meaning *truly.* Wherefore we may explain thus—He who is the Amen, *i.e.*, Christ, whose name is True, and the Truth, saith *Amen*, i.e., *in truth*, or *most truly.* Thus it is said in the Apocalypse (iii. 14), "Thus saith the Amen, the faithful and true witness," (Greek, ὁ Ἀμήν), *i.e.*, He who is the *Amen;* He who is steadfast, true, constant, faithful; who is steadfastness itself, Truth itself, Faithfulness itself.

4. *Amen, Amen*, denotes the perfect truth and certainty of the matter and the things which are recorded by S. John. The things which I say are most true and certain, more true than all other truths, more certain than all other certainty.

5. By *Amen, Amen*, he intimates a twofold manner of certainty, viz., that S. John knew the things which he wrote by means of a twofold knowledge, natural and Divine; that is, by experience and revelation. For with his eyes he saw these things, and with his ears he heard them, and by Christ's revelation, when he lay upon His breast, he understood them. Wherefore in his first Epistle he

thus writes, "What we have seen and heard, and our hands have handled . . . we make known unto you."

Except one be born again. Observe that John leaves us to gather from this answer that Nicodemus, either tacitly or expressly, asked Christ to teach him the way to the kingdom of heaven which He preached. For Christ answers by saying that baptism was the way to heaven.

Again: Greek, ἄνωθεν, which has a twofold meaning. 1. *From above, from heaven*, meaning, Except any one be born again by a heavenly and Divine regeneration, he cannot enter into the kingdom of God. 2. ἄνωθεν signifies *again, a second time.* And it is plain that it is so to be understood here from the answer of Nicodemus, ver. 4. So S. Chrysostom and others. The Syriac translates *from the beginning.* And the meaning is, man has two births, one which is natural and carnal, in which he is brought forth under the bond of original sin. Wherefore this birth does not give a man a title to heaven, but to hell. In order therefore that a man may be freed from this sin contracted through his natural birth, a second and spiritual birth must be experienced, by which he must in baptism be born again of water and of the Spirit, and so be cleansed and sanctified from sin.

Cannot see, i.e., possess, enjoy.

Ver. 4.—*Nicodemus saith*, &c. "He knew," says S. Augustine, "but of one birth, that from Adam and Eve."

Ver. 5.—*Jesus answered*, &c. Calvin, in order to detract from the effect of justification by baptism, and therefore from the necessity of baptism (for he maintains that the children of believers are justified in the womb simply because they are the children of believers), denies that baptism is here spoken of. He says that by water, not water is to be understood, but the Holy Ghost, who, through faith, cleanses like water those who believe in Christ. He explains as follows, "unless any one be born again of water, and (that is, of) the Holy Ghost." Thus he says it is similarly spoken (S. Matt. iii. 11), *He shall baptize you with the Holy Ghost and with fire, i.e.*, with the Holy Spirit, who, like fire, shall inflame you with the love of God.

But all this is absurd and perverse, and condemned by the Church as heretical.

For, in the first place, why does Christ here make mention of water, if not men, but only fishes, are born again of water? Why did He not say briefly and simply to Nicodemus, who was ignorant of Christian doctrines (whom He here catechises and instructs like a child), *except any one be born again of the Holy Ghost?*

2. Because in a similar way S. Paul, alluding to this conversation, (Titus iii. 5), calls baptism *the laver of regeneration.* There in this spiritual birth we are born again of water, and are made sons of God, who before were children of the devil and wrath (Eph. ii. 3).

3. If it be lawful with Calvin to wrest this passage, then we may do the same with every other passage, and so pervert the whole of Scripture. No commandment will survive, not even the institution of baptism itself.

4. Calvin and his followers cannot possibly prove against the Anabaptists that infants, who are devoid of the exercise of reason and faith, ought to be baptized, from any other passage of Holy Scripture but this. Therefore, since they do not allow of tradition, they must needs prove infant baptism from this passage, unless they are willing to confess themselves vanquished by the Anabaptists.

5. All the Fathers and orthodox interpreters explain the passage in the same way as the Council of Trent (*Sess.* 7, *Can.* 2). Nor are the words in S. Matthew, "He shall baptize you with the Holy Ghost and with fire," any contradiction. For there real fire is to be understood, as here true water. For there the day of Pentecost was referred to, when the Holy Ghost came down upon the apostles in the likeness of tongues of fire.

Very appropriately, moreover, was water ordained by Christ in baptism for this spiritual regeneration. 1. Because water excellently represents inward regeneration. For out of water at the beginning of the world were the whole heavens and all other things born and produced. 2. Because moisture, such as is in water, is a chief agent in the production of offspring, as physicists teach. Again, because justification is a cleansing of the soul from the filth

of sin it is well figured by water. As S. Chrysostom says upon this passage, "Like as it were in a tomb our heads are submerged beneath the water: our old man being buried is hidden beneath the water, and then the new man ariseth in its stead." Lastly, the commonness and abundance of water makes it to be convenient matter for the necessity of this sacrament. For it is everywhere easily procurable.

You may ask why Christ says, *except a man be born of water and the Holy Ghost*, and did not rather say, *of water and the form of baptism?* For water is the *matter* of baptism, but the *form* is, *I baptize thee in the Name of the Father and of the Son and of the Holy Ghost.* For the sacrament of baptism consists of its *matter* and *form*, as its essential parts. I reply, because Christ wished to describe to Nicodemus, a prejudiced old man, the new teaching of spiritual life and generation, by means of the analogy and similitude of natural generation, in which a father and mother concur. So in like manner to spiritual regeneration, which takes place in baptism, water as it were the mother concurs, and the Holy Ghost as the Father. For He is the chief agent and producer of grace and holiness, by which the children of God are born again in baptism.

From this passage S. Augustine (*lib.* 1, *de peccat. c.* 10) proves, against Pelagius, that infants are born in original sin. For that is the reason why they must be born again in baptism, that they may be cleansed from that sin. And he exposes the folly of the Pelagians, who, in order to elude the force of this passage, said that infants dying without baptism would enter into the kingdom of heaven and eternal life, but not into the kingdom of God; as if the kingdom of God were something different from the kingdom of heaven.

Lastly, *born of water* ought here to be understood either in actual fact, or by desire. For he who repents of his sins, and desires to be baptized, but either from want of water, or lack of a minister, is not able to receive it, is born again through (*ex*) the desire and wish for baptism. So the Council of Trent fully explains this passage (*Sess.* 7, *Can.* 4).

Some are of opinion that the sacrament of baptism was at this time instituted by Christ. But it is not probable that Christ secretly, in the presence of only Nicodemus, instituted the universal sacrament of baptism. Rather, He publicly instituted it at His own baptism in the river Jordan. Baptism, however, although it had been publicly instituted by Christ, was not binding upon the Jews and other men until after Christ's death, at Pentecost. For then the promulgation of the Evangelical Law took place, whose beginning is baptism. Of this time Christ here speaks. As though He said, "The time for the obligation of the Law of the Gospel is close at hand. When that shall have come, the ancient Law, and circumcision, will cease, and in its place the new Law will succeed, and baptism, in which none save those who are born again of water and of the Holy Ghost will be able to enter into the kingdom of God." Wherefore this precept of Christ has rather reference to the time after Pentecost, than the present.

Moreover, the expression, *unless any one shall have been born again*, intimates that baptism had been already a short time previously instituted by Christ. For Christ spake these words to Nicodemus shortly after His own baptism. And He would not have told him that baptism was necessary for salvation, unless He had already instituted it.

Ver. 6.—*That which is born* (*produced*), &c. Christ says this both to show the necessity of regeneration by water and the Holy Ghost, and at the same time to declare the reason for it, its excellence and its profit. His argument then is as follows: Flesh and blood cannot possess the kingdom of God, for they are carnal, but the kingdom of God is spiritual. Since therefore of carnal generation only flesh is born, that is, the animal and carnal man, bound under sin, and prone to sin, and so unfitted for the kingdom of God, it follows that if such an one would enter into God's spiritual kingdom, he must be spiritually born again of water and the Spirit, that he may become a spirit, that is, spiritual, and so fitted for the kingdom of God. Wherefore you have no cause for wonder, O Nicodemus, at what I said, that thou must be born again of water and the Holy

Ghost. For as flesh generates flesh, that is, corporeal and carnal substance, so does the Spirit generate spirit, that is, spiritual substance: for like generates like. The Holy Spirit transmits His own substance into that which He begets, so far as it can be transmitted. For the Holy Spirit cannot transmit, or transfuse His own substance, or His Deity, into the baptized, for that would be to make them really and truly gods, as He Himself is really and truly God, which would be impossible. Therefore He transfuses Himself into them as far as is possible, by His grace and spiritual gifts, by which He makes the baptized like unto Himself, that is, spiritual, holy, heavenly, and divine. So SS. Cyril, Chrysostom, and others. Let us add that the Holy Spirit gives Himself with His sevenfold gifts to the soul which He sanctifies, and adopts for His child; and therefore that His justification is truly spiritual regeneration, by which we are born again as sons, and partakers of the Divine nature, as I have shown at large in Hosea i. 10, on the words, "Ye shall be called the sons of the living God."

Ver. 7.—*Marvel not*, &c. As S. Chrysostom says, "We are not disputing concerning flesh, but concerning spirit. Do not think either that the Spirit begets flesh, or flesh the Spirit." Therefore it is necessary to be born again of the Spirit, if thou seekest to become spirit, or spiritual, and a candidate for heaven.

The Spirit bloweth where it willeth, &c. Christ proceeds to unfold to Nicodemus the reason and nature of spiritual regeneration, and to take away his wonder how such a thing could be possible.

You will ask what *Spirit* is here to be understood. 1. Plainly and simply *wind* is the Spirit. For He compares the Holy Spirit to the wind, as is plain from what follows, *So is every one that is born of the Spirit.* The meaning is, As the wind blows where its own will, that is, its natural propensity to blow, leads it, and yet you can see neither it, nor its determined place, but only its effects, and voice, or sound; so much more neither thou, nor any one else, however clever and sharp-sighted, can perceive by natural understanding this spiritual regeneration, its end and term. They can

only be known by the revelation and inspiration of the Holy Ghost, even though the outward symbols of water and the washing in baptism may be seen with the body's eyes. Thus S. Chrysostom says, If thou knowest not the way of the wind which thou feelest, how canst thou search out the operation of the Divine Spirit? Christ here plays upon the analogical meaning of the word *spirit.* For first He takes spirit for *wind;* then He takes it as the *Holy Spirit.* For *wind* is the index and symbol of the Holy Ghost. This is clear from the 2d chapter of the Acts, when the Holy Spirit came down upon the Apostles as a "rushing mighty wind."

2. and more sublimely. S. Augustine, Nazianzen, S. Ambrose, S. Gregory, whom Toletus cites and follows, understand by *spirit* (the wind), the Holy Ghost. They expound thus, "The Holy Ghost bloweth where He willeth, and breathes His own influences of faith, repentance, and grace into whomsoever He willeth." *And thou hearest His voice* (Vulg.), by the preaching of Myself and My preachers, say S. Augustine, Origen, Bede, and Rupertus. Or by *voice*, efficacy and effects are meant, says Ammon. *But thou knowest not whence it cometh, or whither it goeth.* Thou knowest not how He enters into a man, or how He returns, say Alcuin and Bede, because His nature is invisible. Again, thou knowest not how He leads believers to faith, nor how He draws the faithful to hope, charity, and the other virtues. Neither dost thou know how He regenerates men to be the sons of God, and leads them to the kingdom of God. Lastly, thou knowest not how He changes the soul of man, renews and sanctifies it. Thou knowest not to what a height of perfection He can lead him who is born of Himself, says the Gloss.

So is every one, &c. The expression *so* in this sense does not denote comparison, but confirmation: meaning, "thus, entirely as I have said, is it with every believer who is born again in baptism of the Holy Ghost." It is a similar expression to that in Mark, *So is the kingdom of God* (iv. 26). There is an allusion to the ancient heroes who, impelled by the Spirit of God, wrought deeds of heroic virtue and fortitude. For when Samson did any mighty deed, it is

said, "The Spirit of the Lord rushed upon him" (Vulg.) So also the same Spirit is said to have clothed Gideon (Judges vi. 34, Vulg.)

3. Maldonatus understands the *soul* by *spirit*. "What marvel, O Nicodemus, if thou understandest not how a man can be *regenerated* by the Holy Ghost, when thou canst not understand how he is *generated* of that natural spirit by which he liveth. For the animal spirit bloweth where it listeth, *i.e.*, it animates such bodies as it willeth, and makes them alive from the death. It willeth not all the things that men will, but only those which are so disposed that they can be animated by it." *And thou hearest its voice:* "thou hearest a man speaking, or a lion roaring. Thou also in some sense hearest the soul speak, by which means thou understandest that a man is alive, 'for the breath in our nostrils is smoke, and speech is a spark for moving our heart' (Wisd. ii. 2). But thou knowest not whence it cometh, or whither it goeth, because thou art ignorant how the soul enters into the body, how it goeth out of the body, how it is produced, or what is its destiny. If therefore thou art ignorant of the spirit, *i.e.*, the soul, which animates what body it willeth, and by it speaks, is born, and dies, knowing neither its generation, nor the way in which it comes and goes, what wonder that thou canst not understand the way of spiritual regeneration, whereby a Christian is born anew of the Spirit in baptism?" This meaning is new, but apposite and connected. It draws the argument from the natural generation of the soul to the supernatural generation of grace which is brought about by the power of the Holy Ghost. And it shows from the fact of the one being unsearchable how much more unsearchable must be the other. So in like manner most unsearchable are the things which God works in the soul which He illuminates by the rays of His light, which He consoles, strengthens, inflows, and as it were transforms unto Himself. For as S. Dionysius says, Divine love causes ecstasy, so that a man feels not earthly good or ill, but being lifted up above them all, he receives and tastes only the things of God.

Ver. 9.—*Nicodemus answered*, &c. "For the animal man" (such

as Nicodemus at that time was) "perceiveth not the things of the Spirit" (1 Cor. ii. 14). Just as rustics do not understand scholastic questions.

Ver. 10.—*Jesus answered*, &c. It was thy duty, O Nicodemus, being a Rabbi, who teachest the Law and the Scriptures to the rest of the Israelites, to know and teach those very things. For these things which I have spoken concerning the regeneration of baptism are clearly foretold by Ezekiel (xxxvi. 24): "I will pour clean water upon you, and ye shall be cleansed from all your iniquities, &c. And I will give you a new heart and a new spirit." The same things have been foretold by other prophets, and have been clearly explained by Me. Wherefore then art thou ignorant of them? In truth it is because thou art a Jew, and only comprehendest Judaic washings, and corporeal ceremonies: but as yet thou knowest not the mysteries of Christ, although they were foretold by the Prophets, because they are spiritual. But by degrees, under My teaching, thou shalt know them.

Ver. 11.—*Amen, Amen*, &c. "The Divine mysteries of God, of the Holy Ghost, and His spiritual regeneration, which I declare unto thee, I know most truly and most certainly, because I, as God, have seen them by Divine knowledge, and as man by the Beatific Vision. Wherefore ye ought to believe My testimony; but the greater part of the Jews are unbelieving, and receive not My witness. Indeed, thou thyself dost not as yet believe, or thou wouldst not argue with Me about them." Christ tacitly exhorts Nicodemus not to scrutinise these mysteries by reason in order to understand them, but to view them by faith. Christ here speaks of Himself in the plural, *We speak that we do know;* because of the weight of the testimony which is wont to be afforded by more than one; and because He intimates that the Father and the Holy Ghost bore witness together with Him, for they spake by His mouth. For "in Him dwelt all the fulness of the Godhead bodily" (Col. ii. 9).

Ver. 12.—*If I have told you earthly things*, &c. "If thou understandest not Divine things by means of the earthly similitudes of human generation of flesh and spirit, how wilt thou understand them,

if I were to set them before thee without any figures? For this I might do, since I have seen them as they are in themselves, and beheld them with the eyes of the mind. But thine eyes would be blinded by such light as that, and couldst not look upon it. Wherefore I advise thee not to dispute with Me about them, but to believe them by simple faith."

S. Chrysostom explains somewhat differently: thus, "*earthly things*" refer to earthly baptism, or that which is done on earth, or that which, in comparison with His own ineffable generation, He calls such. It means, If you do not understand My earthly baptism, how will you understand the Divine mysteries of the Holy Trinity, the eternal generation of the Word, the procession of the Holy Ghost? Do not therefore curiously inquire into those things, or dispute with Me about them, but simply believe Me, who am, as it were, a Divine Witness.

Ver. 13.—*And no man hath ascended*, &c. *And* is put instead of *however*. The meaning is, Ye do not believe Me, and yet no other person hath ascended into heaven, and there beheld the things which I declare, except Myself, who am God and man, and as God have come down to the earth that I might teach them to you. Christ raises the mind of Nicodemus so that he should not regard Him as only a man, but that in this man God lay hidden, who filleth heaven and earth, and therefore that he should have full faith in Him.

Ascended: so in the Greek, in the perfect tense. Wherefore this passage cannot be understood of Christ's future ascension into heaven. Besides, He says expressly that no one else but He hath ascended into heaven; by which He tacitly declares that He has been there, and has there beheld God and all the Divine mysteries. So Toletus.

More subtilely Maldonatus. Christ, he says, as man, hath ascended into heaven, from the beginning of His Incarnation, not by the elevation of the Humanity into heaven, but by the communication of attributes, because being Incarnate, He was straightway, as man, in heaven, by means of that communication, and so is

rightly said to have ascended into heaven. For as concerning God Incarnate in Christ, it is rightly said that God was born in time, was crucified, and died, because the Humanity which God assumed was born and died; so in turn, concerning the Man Christ, it is truly said this man was from eternity, this man is in heaven, because that Divinity which was in the same Person of Christ was from eternity, and is in heaven.

Falsely, however, do the Ubiquitarian heretics maintain that the body of Christ is everywhere, because His Divinity is everywhere. For it is proper to His Divinity to be everywhere, but to His Humanity to be in a certain and determined place, circumscribed by limits.

Save He who came down. From this Valentinus contended that Christ brought a body from heaven, and therefore did not receive one on earth of the Blessed Virgin. This is a heresy condemned by the Church. God therefore, or the Word, is said to have descended from heaven, by the figure of speech called *catachresis.* For God does not properly change His place, or descend. But He is said to have descended because He assumed human nature, and so seemed to men to have come down upon earth. S. Cyril in the Council of Ephesus gives the reason. "Because God the Word emptied Himself and was called the Son of Man, remaining still what He was, that is, God, it is as if He, reckoned with His own flesh, were said to have come down from heaven."

The Son of Man, &c. He explains what He has said. Christ hath ascended into heaven, who as God was from eternity in heaven, for He is always in heaven, as its Maker and Ruler. The Son of Man therefore, that is, the Man Christ, is said to be in heaven by the communication of attributes, because His Divinity was in heaven, as I have said.

Vers. 14 and 15.—*And as Moses*, &c. Christ proceeds to instruct Nicodemus; (for as in the verses preceding He has taught Him that He is God, so now He teaches him that He has been made man), that being crucified for man's redemption He will merit that every one who believeth in Him, and trusts for salvation to the

merit of His death, shall obtain it. For thus Christ is wont, when speaking concerning Himself, to unite things human to things Divine, and things lowly to things glorious. As though He said, "Whosoever is bitten by the serpents of sins, let him look to Christ, and he shall have healing by the remission of sins," as Pope Adrian I. says in his first epistle to Charles the Great. The same proves that the use of images is lawful from this serpent. He adds, "The figure afforded temporal life; the thing itself, of which it was the figure, life eternal."

Christ refers to the history of the brazen serpent in the wilderness, which is given in the 21st chapter of Numbers. Upon this history S. Augustine comments as follows (*de peccat. merit., lib.* 1, *c.* 32). "The serpent lifted up is the death of Christ. By the serpent came death, for he persuaded man to sin. Now the Lord took upon His flesh, not the poison of the serpent, which is sin, but death, that there might be in the likeness of flesh the penalty of sin without its fault, that thus both the penalty and the fault might be done away." And Theophylact says, "In that brazen serpent was the appearance indeed of the noxious creature, but not its poison: so in Christ was the likeness of sinful flesh, but no sin."

Most fully does S. Chrysostom draw out the analogies between the brazen serpent and Christ. He says, "Lest any one should say, 'How are those who believe in the Crucified One able to be saved, when he did not deliver Himself from death?'" He brings forward the ancient history. For if the Jews by looking at the image of a brazen serpent were freed from death, how much greater benefit will they enjoy who look to the Crucified Redeemer? For by the one the Jews escaped temporal death: by the other believers escape everlasting death. There the suspended serpent healed the wounds which the serpents had made: here Jesus, nailed to the cross, healed the wounds inflicted by the incorporeal serpent (the devil). There those who looked with their bodily eyes obtained the healing of the body: here those who look with their spiritual eyes obtain the remission of all their sins. There a serpent bit, and a serpent healed: here death destroyed, and death hath saved. In the one case the

serpent which destroyed was full of poison, and delivered no one from poison. And in the other case the death which destroyeth had sin, as the serpent had poison: but the Lord's death was free from all sin, just as the brazen serpent had no poison. You see how the figure answers to the reality.

Lifted up: i.e., set up upon a lofty pole. The Hebrew in Numbers xxi. 9, adds *al nes*, i.e., *upon a standard.* This may have been a long spear with an ensign raised like a standard. For this was a type and figure of the standard of the cross of Christ, to which He Himself calls His faithful ones, like soldiers. This spear with the brazen serpent suspended from it Moses reared up upon the tabernacle, which was in the midst of the camp in the wilderness, and served the Hebrews in the room of a temple. So Justin, towards the end of his "Second Apology." By this was signified that the cross of Christ should be fixed in His temples, and adored by all the faithful as the standard and trophy of the Christian faith and religion.

S. Chrysostom asks, Why did He not here say *suspended* rather than *lifted up*, or *exalted?* And he replies, "That it might neither give a sense of shame to His hearer, nor be different from the type." From all that has been said it will appear how foolish is Calvin's interpretation, that this lifting up of Christ is not His crucifixion, but the preaching of His Gospel.

That every one who believeth: and obeys His laws, or who believes in Him, not with a bare and unformed faith, but a faith formed by love. *Hath eternal life*, by grace, repentance, and good works, which Christ from the cross inspires for this end, that a man may deserve and attain to life, happiness, and eternal glory.

Ver. 16.—*For God so loved*, &c. This is said by way of anticipation, lest Nicodemus should object, "If thou art the Son of God, how will God suffer Thee to be suspended and exalted upon the cross?" Christ meets this by implying that God will permit it in order to show forth His burning love to men, which was typified by the serpent of brass, which is called in Hebrew *saraph*, which means *fiery*, and *setting on fire.* So S. Chrysostom and Theophylact.

Observe that every word of Christ in this sentence has a great and special emphasis, in order to magnify to the utmost the love of God. For (1.) He says, *So*, with such vehemence, such excess of love. 2. Not a king, or an angel, *loved*, but *God*. 3. *Loved*, *i.e.*, first, and as it were gratuitously; without merit, yea, even without desire on our part. 4. *The world*, His enemy, and under the sentence of damnation. 5. Gave not another man, not an angel, not another world, but *His Son;* and that not an adopted Son, but *His own Son:* and again not one Son of many, but *His only Son*, *His Only Begotten Son*. 6. He did not *sell*, or *lend*, but *gave* freely; and not to a kingdom and triumphs, but to *death* and the *cross*. 7. Christ did not do it for Himself, to gain any advantage for Himself, but that He, the Creator, might give life to us His creatures by His own death, that by His humility He might exalt us, that by His emptying Himself He might heap upon us eternal glory, and an infinite weight of wealth and goodness. This is the love of God towards man, which the Apostle celebrates (Titus iii. 5).

You may say, it would have been greater love if God the Father had given Himself for us, and taken our flesh, than that He sent His Son. For he gives more who gives himself than he who sends another.

But I reply that this is true of those who are of a different essence, but not of God: for the Father and the Son have the same Divine Essence, and are consubstantial. Wherefore the Father, in giving us His Son, with Him gave us His own Essence, than which nothing greater can exist, or be given. This gift of the Father was therefore the greatest possible, and infinite. So S. Cyril on this passage.

You may further urge, God gave not His own Person, but His Essence only: and that He would have given more if He had given His Person also. I answer by denying the conclusion. 1. Because Person in God is in reality the same as Essence; for it adds nothing to His Essence except relatively, and the idea of distinction from the other Persons: also because the Person of the Son is as worthy as the Person of the Father. For all the three Divine Persons are co-equal in all things, as the Athanasian Creed saith.

Besides, the Father in giving the Person of His Son, gave us also His own Person, as well as the Person of the Holy Ghost. Because the Father is in the Son, and both are in the Holy Ghost. And again the Son is in the Father, and the Holy Ghost in the Father and the Son, of which I will speak more fully on chapter xiv. 10.

Moreover S. Thomas (3 *part*, *qu.* 3) gives several reasons why God the Father gave not proximately His own Person, but the Person of His Son; or why the Son alone took upon Him our flesh. Among which the primary is, because the Father willed to adopt us and our nature, and to make us His sons, and so heirs. For He made His Son to be our brother, that by Him we might become sons of God, and so heirs, as Christ here intimates.

Ver. 17.—*For God sent not*, &c. He confirms and intensifies the assertion of the infinite love of God to men, as proved by Christ's being crucified. For God might justly have sent His Son into the world to destroy it for its great wickedness. For this was what His justice demanded, but the infinite love of God overcame justice in that it bestowed the highest blessing upon the world, which deserved the utmost extremity of punishment, in giving it salvation through Him.

Observe: the expression *judge the world*, as it is in the Vulgate, means to condemn, and destroy it in hell. It is opposed to the word *saved*. Hence S. Augustine observes that this was the end of Christ's Incarnation, that all men might be saved, and that He earnestly desired and willed this. Wherefore it is of themselves, through their own fault, and not Christ's, that many of them will be damned.

He that believeth . . . is not judged, shall not be condemned, but saved. *But he that believeth not is judged*, *i.e.*, is condemned *already*. For such an one manifestly condemns himself by his unbelief; for by it he cuts himself off from the very pathway and beginning of salvation, *i.e.*, faith; *because he hath not believed in the name*, &c., Greek, εἰς ὄνομα, which means the same thing as believing on the Son of God Himself. For *name* is here put by metonymy for the thing named. "He shows," says S. Cyril, "how dreadful a crime

unbelief is, because He is the Only Begotten Son of God. For by how much greater is the excellence of that which is despised, by so much will he who despises be liable to severer punishment. Especially, because such persons make God a liar, because they believe not the witness which God hath testified of His Son" (1 John v. 10).

Ver. 19.—*This is the judgment*, &c. (Vulg.) *Judgment*, i.e., *cause of judgment*, or *condemnation.* This is the cause why those are already condemned who believe not on Me, because they have preferred darkness, and ignorance of God, and of what they ought to do, and their own pleasures and lusts and sins upon the earth, rather than light, that is, Christ, who hath brought the knowledge of God and salvation into the world. For light and darkness are the symbols of these things. Wherefore Bede says, He calls Himself *the Light;* sins He calls *darkness.* Moreover, light came into the world to arouse men, says the Gloss: to admonish them to know their evils, says S. Chrysostom. "For they themselves would not admit the light of truth and holiness, which He preached by His word and example." In like manner many at the present day become heretics that they may follow their carnal will, which heresy permits, but the faith forbids. Therefore to convert a heretic make use of this method: first persuade him to lead an honest life, moral, chaste, and holy. Thus will you the more easily bring him to the true faith.

2. *Judgment* might be taken thus, as signifying the condemnation and rejection of unbelievers, or the judgment wherewith they condemn themselves, in that they prefer darkness to light, that is, cupidity to sanctity, ignorance to knowledge, the devil to God. Wherefore Christ as it were says to such, "It is not I who judge thee, but thine own conscience which judges and condemns thee."

Ver. 20.—*For every one that doeth evil*, Greek, φαῦλα, *depraved and perverse things*, &c. "Every one who does wickedly," says S. Cyril, "refuses the illumination of the light, not because he is ashamed of his wickedness, and repents, for if he did he would be saved, but because he prefers to be in ignorance of the better way, lest in his daily sins he should feel the stings of conscience."

"For," as S. Chrysostom observes, "it marks those who still persevere in their wickedness, and are zealous to do evil to their last breath; who persevere in evil deeds, and always wallow in the mire of vice."

Ver. 21.—*But he that doeth . . . in God, i.e.*, according to God's will and law, and by His guidance, light, and help. *The truth, i.e.*, practically by doing what is right and just, and pleasing to God. For as there is truth of the heart and mouth, so is there of deed, by which it comes to pass that an honest and holy work corresponds to the practical rule of reason and prudence, or virtue, and the will of God. Thus (viii. 43), it is said of Lucifer, *he abode not in the truth, i.e.*, in equity, justice, and sanctity. So also the Apostle exhorts us *to do the truth, i.e.*, what is truly good, and holy, and pleasing to God.

The meaning is, *he who does, i.e.*, who by the light and grace of God proposes and determines *to do the truth, i.e.*, what is truly good and holy, *cometh to the light, i.e.*, embraces My doctrine, and the Christian faith, *that his works may be manifest that they are done in God*, that they please God because they are done by His leading and guidance. And if they be otherwise, He will correct them, and amend them in accordance with the will of God. "He shows," says S. Chrysostom, "that none of those who are in error will submit to the truth, unless a man will first persuade himself to lead a correct life; and that no one will persist in unbelief unless he be wholly given up to wickedness."

Thus far are the words of Christ to Nicodemus.

Ver. 22.—*After this*, &c. This means that Jesus went from Jerusalem, a citizen of which Nicodemus appears to have been, to some other part of the land of Judea, because He would avoid the sects and enmities of the chief men of Jerusalem. So S. Chrysostom and others. As the former saith, "He was accustomed to come into the city at the solemn feasts, that He might publicly make known the doctrine of God: from thence He often retired to the river Jordan."

Baptized, not so much by Himself as by His disciples, as is said

in iv. 2. Yet He first Himself baptized there. He baptized by others for several reasons—1. To show that His baptism was different from that of John. For the latter was conferred by John alone; but Christ's baptism was conferred by others also, His disciples, Christ in them and by them working mightily. 2. To show that the authority, power, and continuance of His baptism were to extend through all succeeding ages. So SS. Augustine and Cyril. 3. Because He Himself was occupied in the greater works of teaching, healing the sick, and working miracles. Moreover, when the disciples of Christ baptized, they were not yet apostles. For they were made apostles after John's imprisonment. But those things happened before it, as is evident from verse 24. These disciples therefore were not yet apostles, nor even priests, for they were afterwards created priests by Christ at His Last Supper.

Wherefore it is an error to say, as S. Chrysostom and Tertullian do (*de. Bapt., c.* 2), that Christ did not baptize, because before His death baptism had not the power of remitting sins, and conferring the Holy Ghost; therefore that the disciples of Christ thus baptized with John's baptism, not Christ's. S. Chrysostom says, "Both baptisms, viz., that of John and that of the disciples of Christ, were devoid of the Spirit. They both had the same object in view, which was to gain disciples to Christ." That there was no excellence in either the baptism of the one or the other, he argues from the words in the 7th chapter, *The Spirit was not yet given, because Jesus was not yet glorified.* But I will show that this is not the meaning in the proper place.

Let us add S. Leo (*Epist.* 4, *ad Episc. Sicil., c.* 2). "Properly, in the death of the Crucified, and in His resurrection from the dead, the virtue of baptism makes a new creature out of the old, that both the death and the life of Christ should be wrought in them that are born again, as the blessed Apostle Paul says, 'Know ye not that as many of us as are baptized into Christ, have been baptized into his death?'"

But S. Paul's meaning is different, as I have said on the passage, and so, as I think, is S. Leo's. For before His death Christ

remitted sins to the paralytic, and also to Mary Magdalene, and filled her with the spirit of charity: and that by His word only, without a sacrament. For this forgiveness derived its justifying power from the merits of Christ both present and to come: and especially from His death, which He had already undertaken to suffer, and had offered Himself to God the Father to be a victim for the salvation of men. Wherefore, as the Eucharist instituted before the death of Christ sanctified the apostles, so also did baptism. Thus at length S. Augustine in this passage (*Tract.* 15).

In like manner it is not very probable what D. Soto thinks, that the disciples here used as the form in baptism, *I baptize thee in the name of Jesus Christ*, whereas after His resurrection they said, *I baptize thee in the name of the Father and of the Son and of the Holy Ghost.* This is improbable, because in so doing Christ would have changed the *form* of baptism, and in so doing He would have instituted two baptisms. Besides, it is not probable that Christ baptized in His own name when He Himself baptized His apostles.

Moreover, Euthymius says that the belief of the most ancient Fathers was, that Christ Himself baptized the Blessed Virgin and S. Peter. Evodius, S. Peter's successor in the see of Antioch, says in his treatise called *Lumen*, or *The Light*, that Christ with His own hands baptized Andrew, John, and James, and that they baptized the rest of the apostles.

Ver. 23.—*Now John*, &c. *Ænnon*, or *Ennon*, was a town on the banks of the Jordan, eight miles from Bethshan, which was afterwards, from its occupation by the Scythians, called Scythopolis. *Ænnon* is derived from the Hebrew *ain*, or *an*, a *well* or *fountain*, because, as it is said, *there was much water there.*

Near to Salim. There were two Salims, or Salems; one which was afterwards called Jerusalem, the other near Scythopolis, which was called, in S. Jerome's time, *Salumius*, as he tells us in his *Locis Hebraicis*. *Salem* means in Hebrew, *health*, *peace*, *perfection.* For these penitents received from John, being transmitted to Christ, who baptized not far from John. *There was much water there.* From this we may gather that John baptized so as not only to lave

the head, for which only a moderate quantity of water was needed, but the whole body.

Ver. 24.—*For John had not yet been sent* (Vulg. *missus*, Greek *cast*) *into prison.* This implies, says S. Chrysostom, that John baptized up to the time of his being cast into prison. For until his death he persevered in the office for which God hath sent him, namely, that by baptizing and preaching he might prepare the way for Christ. And when he had done this superabundantly, God allowed him to be cast into prison, that he might give way to Christ, and send all his disciples to Christ, as in fact he did.

The Evangelist adds this verse to show that he was supplying the history of all the preceding events, and adding them to the narratives of the other Evangelists, who began from the imprisonment of John.

Now there arose, &c. The Greek for *now* is οὖν, *therefore.* Because indeed John baptized with Jesus, since John preceded, there arose *a question*, that is, *a strife* and *controversy*, from John's disciples. This they raised out of zeal for the honour and authority of their master John, lest he, through the baptism given by Jesus, should be little thought of. For many were flocking to Jesus, John himself sending them, preferring Jesus to himself.

With the Jews, i.e., those following Jesus. The Complutensian Version has the word in the singular, μετὰ Ιουδαίου, *with a Jew.* The Syriac has, *between a disciple of John and a Jew*, a reading which is followed and commented on by S. Chrysostom, Nonnus, Theophylact, and Euthymius. But the Latins, and of the Greeks S. Cyril, read *with the Jews*, in the plural. It may be that one raised the strife, and that, as usual, many took part in it. *About purifying, i.e.*, about the baptism of John and Jesus, whether of the twain were the better, and had greater purifying and sanctifying efficacy. "For the Jew," says Theophylact, "preferred the baptism of the disciples of Christ, but the disciples of John the baptism of their master," in that he had first baptized many, and even Jesus Himself, as it were a disciple. But the disciples of Jesus replied that He did many miracles, but that John did none.

They added that John himself preferred Jesus to himself, and said that He was the Christ. So S. Augustine and others.

Ver. 26.—*And they came*, &c. *Who was with thee beyond Jordan:* viz., Jesus, who came to thee to be baptized. He now ungratefully makes Himself equal to thee, and usurps thine office of baptizing. You ought therefore to restrain Him; otherwise all will flock from thee to Him, to thy shame as well as ours. Thus Euthymius, "He exercises thine own office against thee, and seizes on thy renown." Wishing further to exasperate John, they added, *All men leave thee, and go to Him.*

Ver. 27.—*John answered*, &c. He openly repressed the ambition and quarrelsomeness of His disciples. Yea, he declares openly that the right is with Christ. He prefers Him to himself, and gives fresh and ample testimony that He is the Messias. "I cannot without the greatest presumption, pride, and ingratitude take a higher rank, or authority, than God has given me. And I will not do so. What then do you wish? That I should invade the office of Messiah, and take it from Jesus? God forbid. For if I attempted to do so, God would justly deprive me of my own office and dignity. You know that common Syrian proverb of ours, *The camel demanding horns lost his ears.* Far be it from me therefore that I should prefer myself to Jesus, or arrogate the name and dignity of Messias. For God has given this to Jesus, not to me. God has given me enough, and more than enough, in making me His forerunner. Contented with that I will live and die, and yield gladly all other things to Jesus my Lord." So S. Augustine, Bede, and others.

Ver. 28.—*Ye yourselves bear me witness*, &c. That I said I went before Him, that as His forerunner, minister, and herald, I should precede His advent. "You know that I have always professed that I am not the Christ, but His forerunner. Why then do you urge me to revoke what I have said, and prefer myself to Jesus, and steal away from Him the name of Christ? Truly this would be intolerable pride, inconsistency, and blasphemy. Suffer me then to live contented with my office, and with me prepare His way, and follow and serve Him the Messias, both your and my Lord and God."

Ver. 29.—*He that hath the bride*, &c. "Jesus Christ by His Incarnation hath betrothed unto Himself the Church, which is the whole company of believing people; and God hath given her to Him as a bride to a bridegroom. Jesus therefore is the true husband of the Church, a husband which must be received, and loved, and worshipped in the highest degree by all who believe. What wonder then if all the people leave me and flock to Him? For I am not the bridegroom, but Christ's, the Bridegroom's, friend. Wherefore I greatly rejoice that I should be counted worthy of so great a ministry, that I should be the *paranymph* of the Bridegroom, and that I should convey the bride, that is, the faithful, to Him, that all may acknowledge, love, and reverence Him as the Messias, and look for all grace and glory from Him, as the Head and Prince of the whole Church."

This is an allusion to *paranymphs*, who were the most intimate and familar friends of the bridegroom, insomuch that, all others being excluded, they were admitted to the bridegroom's nuptial chamber.

Observe that John in the first chapter calls himself the servant of Jesus, and declares that he was not worthy to unloose His sandals. But here he calls himself His friend. For this is the condescension of Jesus, our God, that He calls, and adopts His faithful servants to be His friends, yea, and His sons. John here calls himself a *friend* rather than a *servant*, because the servants of heroes often envy their felicity, but their friends never,—but rather promote it, and rejoice and exult in it. The meaning is, "I, John, for this reason do not grieve, nor envy Jesus, that all the people flock to Him, because I am His intimate friend, and love Him above all things. It has ever been my great object to draw the people from myself to Him, as a bride to her bridegroom." So S. Chrysostom. Let all true teachers, pastors, and preachers do the same, and not seek to draw, or attract, the faithful to themselves, but to Christ.

He who standeth, &c. "I, John, stand at Christ the Bridegroom's side as His attendant, and in silence hear his voice, as He lovingly converses with His bride. I do not covet the bride for myself,

but I rejoice unspeakably that I am counted worthy to hear His voice." John here intimates that he was about to be put to silence; that having fulfilled his office, he must cease from preaching and baptizing, and give place to Christ, that his own course being, as it were, finished, he must hand on the lamp to Him, which happened shortly afterwards, when Herod cast him into prison.

This my joy, &c. "I began to rejoice when I knew by the revelation of God that the advent of Christ was at hand. I rejoiced still more when I saw and heard Him present. But when I perceived all the people flocking to Him, then my joy was fulfilled and perfected. For by His grace alone I have preached and baptized, and passed my whole life."

Ver. 30.—*He must increase*, viz., by the flocking of the people to Him, by the abundance and glory of His miracles, in adoration and worship, that the whole world may love and worship Him as Christ. So S. Cyril, to whom listen. "So long as the profundity of the æther is obscured by the shades of night, every one speaks with the greatest admiration of the morning star, as it shines with the full glory of its golden splendour. But when the sun is seen to hasten to his rising, and when his light somewhat illumines this our earth, the day star yields gradually to the greater luminary, and the words of John might not improperly be applied, *He must increase, but I must decrease.*" Likewise S. Chrysostom says, "Christ increases in that He by degrees manifests Himself by signs and miracles: not because He makes increase in virtue,—God forbid; for this would be the madness of Nestorius."

But I must decrease: not in virtue, wisdom, or merit. For in these John constantly increased until he received the crown of martyrdom, but as regarded the honour which he received in the people flocking to him. "I have fulfilled my office, now I will cease," as S. Chrysostom says of him. As a symbol of this, John was born shortly after the summer solstice, when the days begin to decrease; but Christ was born shortly after the winter solstice, when the days being at the shortest, begin to increase, as S. Chrysostom remarks, (*Hom. de Nativ.*), and others.

He who is from above, &c. He gives the reason why Jesus must increase; because He was from above, from heaven, out of the bosom of the Father, as the Only Begotten Son of God. Wherefore *He is above all*, not only me, John, but far above all angels and creatures whatsoever, forasmuch as He is the Creator and the Lord of all, and so by all to be worshipped and adored.

Ver. 32.—*He that is of the earth*, &c. John prefers Christ to himself, as what is heavenly to what is earthly. As much therefore as heaven is higher than the earth, so greatly is Christ superior to John, according to the words, "The first man is of the earth, earthy; the second man is of the heaven, heavenly" (1 Cor. xv. 47, Vulg.)

The meaning is, "He that is born of the earth, as I John am formed from it, as Adam was, he is earthy, and of the earth he speaketh, *i.e.*, of earthly things. Now this was true of John (1.) if you have regard to his bare nature, as apart from the grace and calling of God. For apart from that, John was only earthy, and savoured of the earth. "For if thou hast heard anything Divine from John, it is of Him who gave him the light, not of him who only received the light," as S. Augustine says.

2. It is true if John be compared with Christ, whose origin, nature, and spirit are far loftier than those of John, for they are plainly heavenly and Divine, and consequently altogether efficacious for influencing the minds of men as He willed. And this Christ did by His grace, which He breathed inwardly into the souls of those who heard Him.

And what He (i.e., *Christ*) *hath seen*, &c. This is by catachresis, for in things Divine, *to see and hear* mean the same as *to know*. But *to see* signifies the evidence of the things that are known: *to hear*, their source, because indeed He had received all these things, as knowledge, and the fulness of wisdom, together with the Divine Essence, from the Father.

No one receiveth: i.e., hyperbolically, for *few receive*. For although many flocked to Jesus, yet in comparison with those who stayed at home, and neglected the preaching of Jesus, they were but few.

And even amongst those few, some believed, and some believed not, such as the scribes and Pharisees. John refers to his own disciples, say S. Chrysostom and Euthymius, because few of the Jews came to him, and fewer still believed.

Ver. 35.—*He that hath received*, or *that receiveth His testimony* (by believing), *hath signed* (Vulg.), &c. For the Vulgate *signavit* the Greek has ἐσφράγισεν, or *hath marked, and signed with a seal.* He who receives Christ's testimony, and believes in Him, testifies by so doing, and as it were attaches a seal to his profession of faith, that God the Father is true, who by His Son, as by His own mouth, speaks things most true and Divine. For the Son heard them, and received them from the Father. Or, as S. Cyril says, such an one testifies that God the Son is true, who declares these very things. He who believes in God and in His Son gives great honour to God, because by his belief he professes that God is true, yea, primal and infallible Truth. On the contrary, he that believeth not greatly dishonours God, because in reality he makes Him out false, which is the highest possible contempt and blasphemy of God. S. John says in his Epistle (1 John v. 10, 11), "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son." Alcuin explains somewhat differently. *He hath sealed, i.e.*, he hath put a sign, as it were something peculiar and especial, in his heart, that this is the true God, who hath been sent for the salvation of the human race.

Moreover, God is said to sign and seal His words and His oracles when He confirms them by miracles; but man is said to sign and seal these same words of God when he believes them to be true. Faith therefore is the seal by which we attest the words of God.

Ver. 34.—*For whom God hath sent*, &c. He proves what he has said, that he who believes in Jesus Christ signs and testifies by the seal of his faith that God is true, because Jesus whom God sent from heaven to earth, that incarnate in our flesh He might teach and save men—Jesus, I say, speaks not His own words but the words

of God who sent Him. The words of Jesus are the words of God the Father, for He gave them to Him. Wherefore he who believes in Jesus, the same believes in God the Father. For God sent Jesus, and they are the words of God which Jesus speaks. So Euthymius.

Giveth not the Spirit, i.e., the gifts of the Spirit. He saith *giveth*, not *hath given*, because what God once for all hath given to Christ, the same He ever giveth by conservation and continual influx. For conservation means nothing else but the continuation of a thing created, and as it were continuous creation. The meaning is, Jesus being sent by God declares and preaches the words of God, and all the Divine mysteries, because God communicates these to Him without measure, and as it were in an infinite degree. God is not so poor, or parsimonious, that He has a certain measure of the Spirit, than which He cannot give a greater. For there are in God infinite riches of the Spirit, which He gives and communicates to Jesus, who is His own Son. "Wherefore although you, O my disciples, behold in me John, your master, great power and efficacy of the Divine Spirit in preaching, know ye that in Jesus there is far greater, yea, that in Him is the whole fulness of the Spirit; in Jesus, I say, both as God and man." For in that He is God, "He possesseth the Spirit *substantialiter*," says S. Cyril. In that He is man, "in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). And "in Him are hid all the treasures of wisdom and knowledge" (Col. ii. 3). As S. Augustine says, "To men He giveth by measure; to the Only Begotten Son He giveth not by measure."

You will say, Does then Christ as man receive the Spirit and grace in an absolutely infinite manner? I answer, No, for this would be impossible; nor would the created and finite soul of Christ be capable of it. The Spirit therefore is said to be given without measure unto Him, because God most abundantly communicated unto Him *all* His graces and *all* His gifts, as being the Head of the Church. And those gifts He imparts to faithful men, that is, His members, in a certain measure, according to

His good pleasure. For though it were so that the faithful were without measure and number, but in succession innumerable, yet would Christ as the Head over all cause His Spirit and His grace to flow into them as His members. Hear what S. Jerome says on the 11th chapter of Isaiah: "Upon this flower which suddenly ariseth from the stem and root of Jesse through Mary the Virgin, the Spirit of the Lord shall rest. For God was pleased that in Him should dwell all the fulness of the Godhead bodily, by no means partially, as in all the rest of the saints, but according to the Gospel of the Nazarenes, which is read by them in the Hebrew tongue, 'All the fountain of the Holy Ghost shall descend upon Him.'"

Wherefore whatsoever Jesus doeth, or saith, that is holy, that is spiritual, that is Divine. For He is wholly possessed by the Holy Spirit. The Holy Spirit rules, guides, moves Him. He puts into His heart and mouth words to speak. He works and performs the miracles by which He confirms His words. Wherefore he who receives Him, and believes in Him, receives God the Father and the Holy Ghost. It was different with John the Baptist and the Prophets. For they were not so possessed by the Holy Ghost but that they might do and say many things by their own proper spirit, and both be deceived and deceive. So Nathan the Prophet was in error when he told David, as from God's mouth, to build the Temple (1 Sam. vii. 3).

Ver. 35.—*The Father loveth*, &c. As God the Father loveth the Son without measure, so He giveth all things into His hand, that is, at His disposal and power without measure. *All things*, both corporeal and spiritual: all things, both in heaven and earth, and consequently all the gifts of the Holy Ghost, that He may bestow them upon those who believe in Him, according to His own good pleasure. Again, *all things*, that is, every right which the Holy Trinity has over men and things created, this He hath given to the Son, not only as He is God, but as He is man, that He may do with them whatsoever He willeth. Hear Euthymius, "As God had all things (for all things were made by Him), this possession also hath He given to Him (Christ) as He is man. In a suitable manner it hath

been said, 'He loveth, and He hath given,' as is said among men. For fathers are wont to love their sons, and to give them what is theirs."

Ver. 36.—*He that believeth*, &c. *Hath*, in hope and of right, as in the root and seed, but not yet in deed and fruit, nor even actually. He hath faith and grace, which give him the right to glory. But it is grace begun in the spiritual knowledge and love of God, which will be perfected after death in heaven. As it is said (John xvii. 3), *This is life eternal* (the way and commencement of life), *that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.*

But he that believeth not, &c., *shall not see*, i.e., *shall not enjoy. Wrath of God abideth*, the vengeance of God, and hell, shall eternally punish him. Hear Cyril, "*They shall not see life, i.e.*, not even as far as the bare sight of it pertains, shall they be able to attain to the life of the saints. They shall not taste of those joys, they shall not see that true life. They shall be tormented with sufferings worse than any kind of death, and only retain their souls in their bodies through the sense of pain."

CHAPTER IV.

1 *Christ talketh with a woman of Samaria.* 27 *His disciples marvel.* 31 *Christ's zeal for God's glory.* 43 *He departeth into Galilee, and healeth the ruler's son.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well; *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?—for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.
20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.
25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
26 Jesus saith unto her, I that speak unto thee am *he*.
27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?
28 The woman then left her waterpot, and went her way into the city, and saith to the men,
29 Come, see a man, which told me all things that ever I did: is not this the Christ?
30 Then they went out of the city, and came unto him.
31 ¶ In the meanwhile his disciples prayed him, saying, Master, eat.
32 But he said unto them, I have meat to eat that ye know not of.
33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
37 And herein is that saying true, One soweth, and another reapeth.
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.
41 And many more believed because of his own word;
42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.
43 ¶ Now after two days he departed thence, and went into Galilee.
44 For Jesus himself testified, that a prophet hath no honour in his own country.
45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

When therefore Jesus knew, &c. . . . *than John*, that is, than John *had* made and baptized, says S. Augustine (*lib.* 2, *de cons. Evang.*, *c.* 18), for John was now in prison. For these things had happened through the occasion of John's imprisonment. For Jesus, knowing of John's imprisonment, and fearing the envy and calumny of the Pharisees, who had already stirred up Herod against John, that they might not be the means of casting Himself also into prison through the instrumentality of Herod or Pilate, and put Him to death before the time predetermined by the Father, prudently retired out of Judea into Galilee. See what has been said about this on Matt. iv. 12.

Although Jesus, &c. Both because Jesus was occupied in the greater works of preaching and healing the sick; as Paul saith, "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. i. 17), also that He might show that the efficacy of His baptism was greater than that of John's. See what has been said on iii. 32.

He left Judea, &c. Not as though He feared death, but that He might mollify the envy of the Pharisees, says S. Chrysostom. For the Pharisees were very influential. For most of the priests, senators, and magistrates belonged to their sect. This was the second occasion of Christ retiring into Galilee, the first being in chap. i. 43.

He must needs, &c. For Samaria lies betwixt Judea and Galilee. Cyril observes that Christ does not here go counter to his own command, by which He enjoined on His apostles not to go into the cities of the Samaritans (S. Matt. x. 5). For He there forbids them not to go to the Samaritans of set purpose, nor to continuously evangelise them, lest they should prejudice the Jews, who were their enemies, against themselves and the faith of Christ. Jesus on this occasion was only passing through Samaria on His way to Galilee.

Samaria was the district which was occupied by the tribe of Ephraim, and half the tribe of Manasseh. It took its name of Samaria from the royal city, which was built upon the hill *Somer*. See 1 Kings xvi. 24.

Ver. 5.—*He came therefore*, &c. *Sichar*, i.e., *Sichem*. When Jeroboam revolted from Rehoboam, and usurped the kingdom of the Ten Tribes, he made this city his capital. The capital was afterwards transferred by Omri to Samaria. Afterwards, in the time of Alexander the Great, Sichem was again made the capital of the region of Samaria, as Josephus testifies (*Ant.*, ii. 8), and was called Neapolis. In the time of our Saviour *Sichem* was corrupted into *Sichar*. It is now called *Naplous*. This city was the site of many famous deeds mentioned in Scripture. Abraham journeying from Mesopotamia into Canaan, came first to Sichem, and built an altar to the Lord, and received the promise of that land. See Gen. xii. and xiii.

Jacob also returning from Mesopotamia fixed his tent here, and bought a piece of ground from the sons of Emmor (Gen. xxxiii.) Here Dinah, his daughter, was corrupted by the son of the King of Sichem (Gen. xxxiv.) Sichem was appointed one of the cities of refuge (Josh. xx.) Here the ten tribes revolted from Judea through the folly of Rehoboam. The bones of Joseph were buried at Sichem, as is related at the end of the Book of Joshua. S. Jerome (*tract. de loc. Hebr.*) says that Salem and Sichem were the same. Hence it follows that Melchisedec, the type of Christ, was also king of this city.

Near the parcel of ground, &c. See what I have said on Gen.

xlviii. 22. Wherefore Joseph when he was dying in Egypt commanded his bones to be translated to Sichem, as to his own piece of land, which had been left him by the will of his father.

Ver. 6.—*Jacob's fountain* (Vulg.) This *fountain* was a well dug by Jacob, as appears from ver. 12. This is the meaning of the Hebrew *beer*. So S. Augustine says, giving the meaning of *fons* in Latin, "Every well is a fountain, but not every fountain a well. Where water springs out of the earth, and affords drink, it is called a *fountain*. If it is on the surface it is called a *fountain* only: but if it be deep, it is called a *well*, and loses the name of fountain." Varro derives the word *fons* from *fundo*, to pour. A fountain, he says, is where living water is poured out of the earth. *Jacob's fount* therefore was a well which Jacob had dug in this place for the use of himself and his family. Or he may have bought it of the Shechemites, as Ruperti thinks.

Jesus therefore being wearied; for He went about among the towns and villages on foot, even till His death. His apostles followed His example. Blessed Xavier and his followers lately did the same in India. Piously does S. Augustine say (*Tract.* 15), "Not in vain is Jesus wearied; not in vain is the power of God fatigued: for not vainly is He wearied by whom the weary are refreshed. Not in vain is He wearied, when if He forsake us, we are weary, but if He be present with us, we are strong. For though Jesus was wearied with His journey, yet it was the strength of Christ which has created thee. The strength of Christ made thee, that that which was not might be: the weakness of Christ caused that that which was should not perish. He formed us by His strength: He sought us by His weakness. Therefore He Himself cherishes the weak, as a hen her chickens, for to her He compared Himself."

Upon the fount: Greek, ἐπὶ τῇ πηγῇ, *at the fount*, or *near the well*. Or strictly, *above the fount*, because the bubbling water was deep down in the well.

Sat thus: where He conveniently could. He sat upon the ground without a seat, as wayfarers are wont to sit down beside wells and fountains, for the sake of rest and refreshment. So S.

Chrysostom and Euthymius. Or more simply, *He sat thus*, means, as being tired with His journey. He sat as men are wont to sit when they are tired, showing by so doing that they are weary. So Cajetan and others.

3. *Sat thus* may mean, *in this way*, *i.e.*, under the circumstances which I will now pass under review. He sat *thus*, *i.e.*, when it was *the sixth hour*, and the woman came to draw water, and the disciples had gone away to buy food.

Sixth hour. He gives the reason why Jesus sat at the fountain; because He was wearied, hungry, and thirsty. It was the sixth hour, or mid-day, when the heat is greatest. Nonnus renders, *It was the hour bringing thirst.*

A woman of Samaria: of the district, not the city of Samaria. She came from the city of Sichar, which was near the well.

Jesus saith to her. Jesus took the initiative in conversing with her. For He knew that the woman, being a Samaritan, would not do so, but would dislike Him as being a Jew. But "He who desired to drink thirsted for the faith of the woman," says S. Augustine. Observe the wonderful affability and charity of Christ, in seeking to enter into conversation with a wretched harlot, that He might convert her, and through her a whole city.

Ver. 8.—*For His disciples*, &c. The word *for* gives the reason why Jesus asked drink of the woman; because His disciples, from whom otherwise He would have sought food and drink, had gone into the city to buy food. For Jesus wished to drink beside the well, and to drink from it, just as poor travellers are wont to do, especially in Syria and Arabia, and other hot countries where there is a scarcity of water. This happened by Christ's tacit providence, that His disciples being all gone away into the city, He might by Himself be able more easily, in talking with this immodest woman, to spare her shame, and disclose her immodesty, and so convert her to faith and modesty.

Ver. 9.—*The woman therefore saith*, &c. *Therefore* in Greek and Hebrew often merely marks the beginning of a sentence. Here, however, it denotes an inference from the preceding question of Christ.

Jesus had asked the woman for water; the woman *therefore* replied to His question, *How is it*, &c. The woman recognised Jesus to be a Jew from His dress and speech, which Christ, out of good feeling to His country, accommodated to that of his fellow-countrymen.

For the Jews, &c., *i.e.*, have no intercourse, do not use the same bed, or cup, or vessel, as though they were impure and abominable on account of their schism. These words may be either those of the Evangelist, or of the Samaritan woman. In either case they are very appropriate. Learn from this example how we ought to shun the friendship, looks, and conversation of heretics; for "their speech doth eat as doth a cáncer," saith S. Paul.

Ver. 10.—*Jesus answered*, &c. *If thou knewest the gift of God.* This gift is (1.) *common*, what God has given to every man, "if thou knowest that I am Christ, the Saviour of the world." 2. *Especial to thyself*, what God now manifests to thee through Me, that through My conversation thou mayest have an opportunity of salvation, that thou mayest believe in Me, and so be justified and saved. So Maldonatus.

Thou perchance wouldst have asked, Greek, σὺ ἂν ἤτησας αὐτὸν, *i.e.*, *thou surely wouldst have asked.* For ἄν here is an expletive and confirmatory particle. The Vulgate, however, has *forsitan, perchance*, to denote the free will of the asker.

And He would have given, &c. Christ leads her from earthly water to spiritual water. Let religious and apostolical men do likewise. Observe, as a stagnant lake, or pool, is termed *dead*, because it moves not; so, on the contrary, flowing water is called *living water*, especially that which leaps forth, as it were, from fountains, as though animated by a living spirit.

Moreover, Christ's evangelical doctrine is here called *living water:* so are the Holy Ghost and His grace. So S. Cyril, and other authors *passim.* It is called *water* (1.) because, like water, it cleanses the soul from sin. Indeed, it gives the soul new beauty and adornment, which water does not do: according to the words, "Thou shalt wash me, and I shall be whiter than snow." Again,

though water washes, it likewise weakens and destroys. For we see that clothes which are washed, are cleansed indeed, but are worn away. But it is not thus with the Holy Ghost, for He cleanses the soul, and at the same time gives it greater strength. And the more the soul is washed the stronger it becomes.

2. Because the Holy Ghost and His grace cool the heat of concupiscence, and all the other passions of the soul.

3. Because it quenches spiritual thirst.

4. Because as water fertilises the earth, trees, and plants, so does grace render the soul fruitful in good works and all virtues. But grace does a greater work than water: for it elevates the soul, so that it not only produces natural good fruit, but the supernatural fruit of faith, hope, and charity, according to the words, "He that abideth in Me, the same bringeth forth much fruit." Again, water from a pear-tree produces pears, from a rose-bush roses. But grace brings forth in one and the same soul the fruits of all virtues, and that in a soul which before was so polluted by sin that it produced nothing but the evil fruits of wickedness.

Moreover, the Holy Spirit and His grace are called *living water*. 1. Because the Holy Ghost liveth in Himself with the fulness of His Divinity a blessed and Divine life, and imparts this His own life to the believing soul. Indeed, the Holy Ghost, with the Father and the Son, is uncreated and essential Life Itself, from which the natural and supernatural life of all angels, men, animals, and plants flows as from a fountain, yea, an ocean.

2. Because the grace of the Holy Spirit is the *form* by which life is lived according to the Spirit. Therefore grace is, as it were, the soul of the soul; the soul, I say, of virtue and holiness.

3. Because by His grace the Holy Ghost, who is Life Itself, dwells within us, and quickens us.

4. Because He effects that the soul shall be continually renewed unto what is good, ever arranging new steps in the heart, by which it mounts to better and higher things, according to the words in the 84th Psalm, ver. 6, "He hath disposed ascensions in His heart" (Vulg.) For as S. Ambrose says, "The grace of the Holy

Spirit knows not tardy efforts, but constrains the soul to ascend with the Blessed Virgin the hills of virtues."

5. S. Augustine says, *Living water* is so called, because it flows in such a manner that it is united with its fount or source. What is called *dead water* is that which is cut off from its source. Grace therefore is called *living water* because it is never separated from *its* fount, which is the Holy Ghost. Just as the Holy Ghost Himself is inseparable from His source, which is the Father and the Son, and ever liveth most closely united with them in the Divine Essence. Wherefore although the Holy Ghost pours Himself into the soul, yet He departeth not from the Father and the Son; yea, He causes the Father and the Son to enter into the soul together with Himself, that they all may dwell therein, as in their temple, according to the words (John xiv. 23), "If any man loveth Me he will keep My word, and My Father will love him: and we will come unto him, and make our abode with him." So S. Cyril (*lib.* 2, *c.* 22), "He calls the grace of the Spirit *living*, because it is *life-giving;* and because it is united to its source, and makes us to be united." For grace always depends upon the Holy Spirit, and by it the Spirit dwells in us, and is united with us, and by it we are united to Him, according to the words, *Your members are the temple of the Holy Ghost* (1 Cor. vi.)

6. The water of a fountain being brought down into the valleys by means of pipes, can again from them, by the continuous rush of the water from the fount, be drawn to as great a height as its original source. This is proved by constant experience. In like manner heavenly grace, like a fountain of gifts and virtues, flowing down from the Holy Ghost out of heaven, makes us to leap back as it were thither as high as its source, even to God and heaven. *The water which I shall give him shall be in him a fount of water leaping up into eternal life* (John v. 14, Vulg.)

Ver. 11.—*The woman*, &c. The Greek is, *Thou hast not* ἄντλημα, *a pitcher*, or *waterpot.* Observe, the *fountain* is here called a *well*, and is said to be *deep.* Rupertus writes that its depth was forty cubits.

Ver. 12.—*Art Thou greater*, &c. Observe, the Samaritans were Assyrians whom Salmanasar had brought into Samaria instead of the original inhabitants, the ten tribes of Israel, whom he carried away into Assyria. These Assyrians, however, wished, when the Jewish state was in a flourishing condition, to be accounted Jews (*Jos., Ant., lib.* 11, *cap. ult.*), both because they dwelt in the portion of the Holy Land which had been allotted to the tribe of Ephraim, and because they were commingled with the Israelites who had been left in the country. Another reason was because they partly followed the Jewish religion. For they worshipped the God of Israel, together with the Assyrian idols (2 Kings xvii.) This then was why the woman called Jacob *our father*, as though the Samaritans were Israelites, and descended from him. The meaning then is, "Jacob had no better water than this, for if he had had, he surely would have drank of it, both himself, and his children. If thou, therefore, O Jesus, art able to give, or to find better water than this, Thou must needs be greater than the Patriarch Jacob, our father." So S. Chrysostom. By degrees did Jesus raise the woman's mind, so that she should at length acknowledge Him to be the Messiah. For from what He had said, *If thou knewest who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water*, the woman conjectured, or suspected, that Jesus was making Himself to be greater than Jacob.

Ver. 13.—*Jesus answered*, &c. Jesus modestly points out to this woman, who was extolling the water of her own well, that His *living water* must be far better, because it would quench all, even future thirst. From this He tacitly left it to be gathered that He was superior to Jacob. As S. Chrysostom says, "He did not *say* that He was greater, because He would have seemed to be boasting of Himself, not yet being known; but this meaning lay hid under His words. For He said not simply, *I will give thee water;* but taking no notice of Jacob's water, He praises His own, wishing to show its difference from the (different) nature of the givers of the gifts, and how greatly He excelled the Patriarch." S. Cyril adds, "He

showed that sensible and earthly water was infinitely inferior to that which He would have her understand" (that He would give her).

Whoso drinketh, &c. Tropologically, S. Augustine: "The water in the well," he says, "is the pleasure of the world in a dark abyss, which men draw with the pitcher of desire. For this makes men always to thirst, because cupidity is insatiable."

But whoso shall drink, &c. Meaning, He that shall receive from Me *living water*, that is, the grace of the Holy Spirit, shall no more thirst for justice, the friendship of God, virtue, or holiness, because he shall already have them through grace. We must understand, unless he should wilfully squander and lose this *water* of grace by deadly sin. This is Christ's antithesis: Common water, O woman, such as thine out of this well, when drunk, only quenches thirst for a brief space, because it does not remain in the body. But this water of Mine, which is the grace of the Holy Spirit, is in itself of such efficacy, that if it be even once tasted, it will suffice to banish thirst for ever. For it will always abide in the soul, the same and immutable. For the habitual grace of the ordinary Law of God, brings with itself at set times prevenient helps, that is to say, the impulses of exciting grace, which, as they are needful, so also they suffice, for retaining the spiritual vigour of the soul, and also its perseverance unto salvation. This is the teaching of the Council of Trent (*Sess.* 6, *c.* 16).

You will ask, Why then is it said in the Book of Ecclesiasticus, "They that drink me shall yet be thirsty?" For this would seem to be contrary to what Christ here says of His grace, *He shall not thirst for ever.* I answer that the meaning of "they that drink me shall yet be thirsty," is, they shall desire to be still more filled with that wisdom of God which they already possess. They will wish for an increase of the wisdom and grace of God. Thus S. Ignatius the martyr, when, being condemned to the lions, he came into the amphitheatre of Rome, said, looking round at the spectators, "I am come hither to die for my Jesus, for whom I thirst unquenchably, that I may be united to Him in heaven."

Observe, that the Holy Spirit by His grace begins to fulfil in

this life all the thirst and desire of the soul, but in heaven He does this perfectly. Also He extinguishes the thirst of pride and concupiscence. Lastly, in heaven He altogether takes away all the hunger and thirst of the soul, every defect and trouble, through the glory and endowment of impassibility, according to the words, "I shall be satisfied when Thy glory shall appear" (Ps. xvii. 15): also, "They shall not hunger nor thirst any more; neither shall the heat, nor the sun smite them" (Isa. xlix. 10). As the Gloss says, "He promises the fulness of the Spirit, which shall be in the resurrection, because with Him is the fountain of life with which they shall be inebriated. Heavenly glory therefore makes up all defects both of soul and body, all desires, and all thirst. "For beatitude is a perfect state through the aggregation of all goods," says Boethius, according as it is said, "Thou shalt give them drink out of the torrent of Thy pleasure" (Ps. xxxvi. 9).

Ver. 14.—*But the water*, &c. . . . *waters leaping up* (Syriac). The allusion is to those fountains which flow with such an impetus, the water behind pressing on that which is before, that although they be brought down into the valleys, yet by means of pipes they ascend to the level of the original spring. Thus the grace of the Holy Spirit draws the soul to its source, which is God and heaven. For grace is the seed of glory. The Arabic translates, *The water which I will give, shall be in him water which shall bring a flood of eternal life.* Grace then propels, as it were, a man to heaven, and never rests until it carries him where there is no thirst, nor defect, nor misery, but where all is abundance, and all is happiness. For this is the meaning of *everlasting life.* For this fountain of grace which is in the soul is derived from its original Spring, which is the Holy Ghost in heaven, even like a fountain which, being artificially conducted, bursts forth in a square, or garden, but is derived from its original spring in some mountain.

2. *It shall be in him a fount*, because, as Theophylact says, the water of grace which Christ instils into the faithful soul is being ever multiplied in it. For the saints receive the seeds and beginning of good through grace, but they themselves "trade" with it,

and work for its increase, that, as it were a fountain, it may abound in them, and afford abundant drink, not only to themselves, but to many others. As S. Chrysostom says, "He that hath a fountain in himself is not troubled with thirst." And Origen, "Every one of the angels hath in him a fount of water welling up unto life eternal from the Word Himself."

3. A *fountain*, the more it flows downward, the more water there flows into it from above. So too the more any one pours his own grace upon others, the more God causes to flow into him.

Lastly, this is a paradox spoken by Christ, that whereas earthly water flows downwards, this His fountain flows upwards, according to the saying, *The founts of the holy rivers are borne upwards.* Here is a great and marvellous leap, the mighty and infinite power of the Holy Ghost, which makes the earthy and laden hearts of men to leap from earth to highest heaven, from grace to glory, from the flesh to the spirit, from death to life eternal, from Satan to God. To believers therefore it is said, *Sursum corda.* And this is a sure sign of the indwelling of grace and the Holy Ghost, if our minds are occupied in heaven, if we speak and do heavenly things, if we say, with S. Paul, "Our conversation is in heaven." For this cause Christ came down from heaven, that He might make us to rise from earth to heaven, according to the words, "Behold he cometh, leaping upon the mountains, skipping upon the hills" (Cant. ii. 8).

The woman saith, &c. "She was delighted," says S. Austin, "not to thirst, and thought that this promise was made unto her by the Lord in a fleshly sense. Her poverty drove her to the labour of coming and drawing water from a well at a distance from the town; and her weakness shrank from this toil. The woman, who was carnal and ignorant, did not yet understand that Christ was speaking of the spiritual water of grace. Then He smote her with another dart, that she might have loftier thoughts concerning Him."

Therefore Jesus saith unto her, *Go call thy husband.* Observe from S. Chrysostom and others that Christ bade the woman call her husband with this pretext, that it would not be proper to give this so

great a gift of *living water* to a married woman without the knowledge of her husband. But Christ really intended to open out to her the hidden things of her life, and her secret fornication, that so He might draw her confession from her, and arouse her to repentance. At the same time He would show her that He was more than a mere man, that He was the Christ, from whom she might ask and expect remission of her sins and everlasting salvation.

For this was the *living water* which Christ set forth.

Ver. 17.—*The woman answered*, &c. From hence it is plain that this woman was thus a widow, and therefore not an adulteress, but a harlot, unless indeed her lover were married, in which case both were guilty of adultery.

Ver. 18.—*For thou hast had*, &c. Nonnus says, *For thou hast had five husbands, one after another; and he whom thou now hast is not thy lawful husband.* So S. Austin, Bede, Euthymius, and others *passim.* But S. Chrysostom and Maldonatus think they were unlawful, adulterous connections, and that they are here spoken of by Christ in this sense, that she was now living with a sixth adulterer. But the former sense is the more probable, because Christ makes an antithesis between the five former, which were lawful connections, and this sixth, which was unlawful.

Observe here the gentle and courteous method of Christ's reproof. He does not say directly to the woman, "Thou art an adulteress, or a fornicatrix: do penance for thy fornications." But He praises her for speaking the truth in saying, *she had no husband.* Then He adds, *He whom thou now hast is not thy husband*, tacitly implying that she was living in sin with him, and that He knew of this secret sin by the revelation of God, and therefore that He was a prophet, from whom she ought to ask pardon and grace.

S. Basil (*Epist. 2, ad Amphiloch.*) says that a third marriage is an abomination to the Church, but better than fornication. And in his first epistle to the same he says, "The thrice married are often excommunicated for three or four years, not longer: and such unions are called polygamy, or qualified fornication. Therefore the Lord said to the Samaritan woman, who had had five

husbands, *He whom thou now hast is not thy husband*, surely because those who had gone beyond a second union were not worthy the name of husband, or wife." But the Church is now of a different mind. For it is certain that fourth, fifth, sixth, seventh, or more marriages, are licit, although they are indecent, and marks of incontinence. And this is what S. Basil appears to have meant.

Ver. 19.—*The woman*, &c. Because Thou revealest the hidden things of my life, whether good or bad, which Thou couldest not know except by the revelation of God, especially since thou art a Jew and a foreigner, I humbly accept Thy gentle reproof, and confess my sin. "By one and the same confession," says Rupertus, "she confessed, as to herself, what *she* was, and as to Him, what she was able to perceive *He* was."

Ver. 20.—*Our fathers*, &c. The woman, acknowledging Jesus to be a prophet, now proposes a question concerning religion, which was at that time a great source of controversy between the Jews and the Samaritans. This she did that she might know which side she ought to take, so that she might provide for her salvation. For she was more agitated by this question than by thirst for the *living water* which Christ promised her, which she did not understand.

Worshipped: observe that by worship here and elsewhere is signified the whole public ritual of worshipping God, especially by means of sacrifices, and the other ceremonies instituted by Moses at God's mouth. This public worship could only be offered in the Tabernacle erected by Moses, and afterwards in the Temple built by Solomon. This is plain from God's law in Deut. xiv. 24. For otherwise, by natural and Divine right, it ever has been, and is lawful to worship and call upon God privately always and in every place. Thus in Gen. xxii. 5, Abraham said to his servants, "After we have worshipped, *i.e.*, sacrificed, we will come again to you."

In this mountain: Garizim, which overhangs the city of Sichem. From this mountain Jotham, the son of Gideon, cursed the Sichemites, (Judges ix. 7).

There was a famous and unending controversy between the Samaritans and the Jews concerning worshipping and sacrificing in this mountain. In the time of Alexander the Great, Manasses, the brother of Jaddi, the High Priest who met Alexander, and appeased him, when he was incensed against the Jews, married a foreign wife, the daughter of Sanballat, whom Darius, the last king of Persia, had set over Samaria. Manasses, being excluded by his brother from the performance of sacerdotal functions, fled to his father-in-law, Sanballat. Sanballat built a noble temple on Mount Garizim, and appointed Manasses to be its priest. Thither fled many Jewish refugees, especially those who, like Manasses, had married strange wives, contrary to the Law. As an excuse they made use of the argument that Sichem was celebrated for the worship and sacrifices of the Patriarchs, as of Jacob (Gen. xxxiii. 20; Josh. xxiv. 1), of the Tribes (Deut. xxvii. 12), where Moses by God's command bids Joshua to build an altar on Mount Garizim, and there offer burnt-offerings, and engrave the Decalogue on stones, and promulge the Law of God to the Twelve Tribes, with blessings to those who kept it, the people answering "Amen."

This temple stood upon Mount Garizim for 200 years, until it was destroyed by Hyrcanus, son of Simon, the brother of Judas Maccabeus (*Jos., Ant., l.* 3, *c.* 17). Josephus also relates that the Jews and Samaritans referred their controversy for settlement to Ptolemy Philometor, King of Egypt, who decided it in favour of the Jews, on the ground that the latter had built their temple at the instance of Moses. But the Samaritans were not contented with this decision, and still persisted in their schism.

Ver. 21.—*Jesus saith*, &c. *Ye, i.e.*, whosoever rightly, according to God's ordinance, wish to worship God the Father. The meaning is, *the hour cometh*, the time of the Evangelical Law and doctrine, about to be instituted by Me, by which, immediately after My death, which is shortly to come to pass, the Law of Moses shall be abolished, and all its rites for worshipping God in the Temple at Jerusalem, as well as in this your rival temple on Garizim. For throughout the whole world Christian churches shall be built, in which God shall

be worshipped in spirit and in truth. This is what Malachi predicted under the reign of Christ (i. 10, 11).

The Hebrew for the pure or clean *oblation* is *mincha*, *sc.*, the Eucharist, or the oblation of the Body and Blood of Christ, which alone has succeeded to all the ancient sacrifices of animals.

Ver. 22.—*Ye worship what* (Arabic, *whom*) *ye know not*, &c. Here Christ gives a direct answer to the woman, and decides the Jews to be in the right in the controversy concerning the worship of God, condemning the Samaritans as schismatics. He says, *You, O ye Samaritans, worship ye know not what*, because ye worship God together with your Assyrian idols; and associating God as it were with idols, ye worship a false or fictitious God. Again the Samaritans had their own heresies and errors, which S. Epiphanius recapitulates. In the same manner the Turks and Jews worship a God whom they know not, because they deny Him to be in a Trinity of Persons. So also Calvin with his followers, in denying the omnipotence of God, and making Him cruel in condemning some men to hell without any demerit on their part, worship not a true, but a false God. For the true God is Almighty, and most kind.

2. and better. *Ye worship*, *i.e.*, ye have a method of worship and sacrifice which ye do not know to have proceeded from God. For ye have framed it out of your own imagination, contrary to the will and law of God. But we Jews *know what we worship*, because we follow the way of worshipping God which was prescribed by Moses.

For salvation, &c. Both because I, Christ, who am the Author of salvation, am not born of the Samaritans, but of the Jews, as well as because the true knowledge and worship of God, which leads men to salvation, formerly emanated from the Jews to the Gentiles, and now in the New Law will emanate from Me, a Jew, to all nations.

Ver. 23.—*But the hour cometh*, &c. Now is the time of the New Law of My Gospel, in which the true worshippers, namely, Christians, whether Jews, or Samaritans, or of other nations, being

converted unto Me, shall worship God, not in this mountain, nor Jerusalem only, by the carnal sacrifices of beasts, as the Jews and Samaritans do, but in all places throughout the world in spirit and in truth.

In spirit and truth. Observe, the Samaritans ignorantly and falsely worshipped God. But the Jews worshipped the true God indeed, but chiefly by corporeal victims, and other bodily symbols, and in one stated place, Jerusalem: all which things were shadows and types of the spiritual worship which was to be inaugurated by Christ. To both these Christ opposes His faithful Christians, who instead of the body, worship God in spirit; and in truth instead of in falsity, shadows and ignorance. For God is an incorporeal Spirit, most true, and most pure. Spirit therefore here signifies the spiritual worship of faith, hope, and charity, devotion, contrition, and other virtues, by which God is most rightly worshipped by Christians, and not through shadows and figures, but *in truth*. *In truth* therefore is in the true, sincere, and worthy worship of God, in which God is well pleased, according to the words (Ps. l. 18), "In holocausts Thou shalt not be delighted: the sacrifice for God is a broken spirit" (Vulg.). Also (Ps. xlix. 23), "The sacrifice of praise shall honour Me" (Vulg.). And (Ps. iv. 6), "Sacrifice the sacrifice of justice, and trust in the Lord."

As Theophylact says, "Because many seem to worship in soul, but have not right knowledge, such as heretics, therefore He added, *and in truth*. For it behoves us both to worship God with the mind, and also to have a sound faith with regard to Him. Such a worshipper was Paul, as Origen says, when he declares, 'God is my witness, whom I serve' (Greek, ᾧ λατρεύω, *i.e.*, worship with *latria*) in my spirit (Rom. i. 9)." And the Gloss says, not in the Temple, not in the mountain, but in the innermost temple of the heart, and with a true knowledge must God be worshipped. The Samaritan therefore worshipped God in a mountain, or locally, the Jew in a shadow, or figuratively, the Christian *in spirit and in truth*, truly and spiritually. For, as S. Chrysostom says, "The former things were figures, now all is truth."

Others explain thus, we must worship God *in spirit, i.e.*, by the Spirit, or the inspiration of the Holy Spirit.

"Mystically, *by the spirit* is intended," says Theophylact, "action: *by truth*, contemplation." For all Christians serve God either by an active, or a contemplative life.

Heretics object, since God should be worshipped by Christians *in spirit and in truth*, therefore all corporal rites and ceremonies ought to be rejected in baptism.

I answer by denying the consequence. For these are not shadows and figures of the Old Law, but ornaments, incentives, and effects of the Spirit, and therefore pertain to the Spirit. For without sacraments and sacrifices the Church cannot exist, because without them she would cease to be visible, and could not be united and gathered together. In form these ceremonies are practised by Christians, and flow from the inward spirit of faith, hope, and charity. Therefore they belong to the Spirit, as results depend upon a cause, and external upon interior actions. It was otherwise with the ignorant and carnal Jews, who placed all their worship in external sacrifices and rites. So SS. Cyril and Ambrose, (*De Sp. Sc. l.* 3. *c.* 12).

Even the heathen saw that God, to be worshipped acceptably, must be worshipped in spirit and in truth.

> "If God be Mind, as ancient verses tell,
> Who worship Him in spirit, worship well."

God is a Spirit, &c. This is the reason *a priori:* God is a most pure and true Spirit, therefore He is pleased only with worship in spirit and in truth. "If God were a body," says S. Augustine, "it would be fitting to worship Him in a mountain, because a mountain is material. Hence it is plain against the Anthropomorphites, and against Tertullian and Lactantius, that God has not a body, even the least material conceivable, but that He is a most immaterial Spirit." That axiom therefore of Tertullian is false, "that what is incorporeal is non-existent." However, Tertullian and Lactantius seem to use the words *body* and *corporeal* in an improper sense, merely to denote an actual substance.

Listen to S. Augustine expounding these words of Christ (*lib. De Spec. c.* 1). "God is a Spirit incomprehensible, incorporeal, immutable, that cannot be bounded by space, everywhere whole, nowhere divided: everywhere present, ineffably penetrating all things, containing all things, knowing all things, beholding all things; Almighty, governing all things: wholly in heaven, wholly in earth, wholly everywhere. Always working, always resting, gathering, but needing not, carrying all things without being burdened, filling all things, but not included in them, creating and protecting, nourishing and perfecting all things. Thou seekest, but Thou never wantest anything. Loving, but not inflamed. Thou art jealous, but untroubled. Thou repentest without grieving. Thou art angry, and tranquil all the while. Thou changest Thy works, but Thy counsel knows no alteration. Thou holdest all things, fillest all things, embracest all things, art above all things, sustainest all things. Nor dost Thou in one part sustain, and in another super-exceed: nor in one part dost Thou fill, and in another include. In sustaining Thou super-exceedest, and in super-exceeding Thou sustainest. Thou teachest the hearts of the faithful without the service of words, 'reaching from one end to another mightily, and sweetly disposing all things.'"

What is God? Listen to Arnobius invoking Him (*lib.* 1, *Cont. Gent.*). "O greatest and highest Creator of things invisible: Thou art invisible, and art never comprehended by any other natures. Worthy, indeed worthy art Thou, if only Thou mayest be called worthy by mortal lips, after whom all intelligent nature aspires, and to whom it never ceases to give thanks: to whom every living thing ought continually to bend the knee, and supplicate with unceasing prayers. For Thou art the First Cause: the locality and space of things: the foundation of whatsoever is infinite, unborn, immortal, eternal, the Only One, whom no corporeal form outlines, no circumscription bounds, without quality or size, without situation, motion, or hold: concerning whom nothing can be said or expressed by mortal words: and that Thou mayest be understood, we must be

silent; and that as in a shadow a fallible look may seek after Thee, nothing whatsoever must be muttered."

Ver. 25.—*The woman saith*, &c. *Cometh*, Greek, ἔρχεται, present tense, *is come*, who will presently solve all things that are doubtful to us in religion, and will teach us where, when, and how God is to be worshipped. The woman knew this by common speech and report. For already the sceptre had been transferred from Judah to Herod, and Daniel's seventy weeks were fulfilled, so that all men knew that the time for the Advent of Messiah was close at hand. The Jews thought that John the Baptist was Messiah: but he himself attested that Jesus was Messiah. Wherefore through this assertion of the Baptist the report was widely diffused that Messiah had come.

Who is called Christ. These are not the words of the woman, who spake only in the Hebrew or Syrian language, but of the Evangelist interpreting the Hebrew word *Messiah*, by *Christ*, *the Anointed One.*

Ver. 26.—*Jesus saith*, &c. "I am the Messias, or the Christ. Have faith in Me: receive My doctrine and my law, that thou mayest be saved and blessed." Christ both spoke this with the outward voice, but still more with an inward voice, illuminating the woman's mind, and kindling her will, to love and reverence Him. Whereon the woman believed straightway, and moved her whole city to believe in Him.

Ver. 27.—*And immediately*, &c. Origen, S. Cyril, and others, think it is meant that the disciples marvelled at the humility of Christ that He should condescend to talk with a poor and foreign woman. But if so, the Evangelist would have written, *that He should talk with such a woman.* Wherefore S. Cyprian (*Tract. de Sing. Clericorum*) and others better explain thus;—that Christ was not accustomed to talk with women alone, and with this end in view, that He might give an example of chastity and prudence to all the faithful, but especially to clerics, priests, preachers, and religious. For rightly says the wise man, "A moth proceedeth from a garment, and so doth the iniquity of man from the woman" (Ecclus. xlii. 13)

Hence Eliseus and all the saints most carefully avoided converse with women. It was their common opinion that women can be approached with but little profit, and with great peril, either to the woman or the man—peril of chastity, or at the least, of reputation.

You will say—Are then women to be neglected? I answer, By no means: but let them be taught in public preaching, or catechising. If they are sick, or there be any other reason why the priest should come to them, let it be in an open place, acting as Christ here did: and let a witness be present, as S. Charles Borromeo took care should always be in his own case.

Ver. 28.—*She left*, &c. "Having heard Him say," saith S. Augustine, "'*I am He that talketh with thee*,' and having received the Lord Christ into her heart, what could she do but leave her pitcher, and run to preach the Gospel?" For she knew that Jesus must be a Prophet because He had revealed to her the secrets of her heart. When therefore He declared that He was Messias, she believed in Him, knowing that He was a man worthy of credit, who could neither deceive, nor be deceived. Wherefore she ran into the city without delay, fearing lest Jesus might go away if she tarried. As S. Chrysostom says, "She had come to draw water, but as soon as she found the true Fountain she despised the other; and by the grace which came down upon her from above, she discharges the office of an Apostle."

For this is the Spirit of Christ, to infuse into those whom He converts zeal for converting others, that they may make others partakers of that great benefit which they feel in themselves. Elegantly and piously does S. Ambrose write of this (*Serm.* 30): "By a new kind of marvel, the woman, who came to the well of Samaria a harlot, went away chaste from the fountain of Christ. And she who came to fetch water carried back modesty. For as soon as the Lord showed her her sins, she knew and confessed them: she announced Christ to be the Saviour. And leaving her water-pot at the well, she does not carry a pitcher back to the city, but she brings grace. She seems to return without a load, but she goes back full of sanctity. She returned full, I say, because she

came a sinner, she returns a preacher. And she who had left her water-pot carried back the fulness of Christ. She brought back no harm to her city, for though, it is true, she carried no water to it, she brought them the whole well of salvation."

Ver. 29.—*Come and see*, &c. Saith Cyril, "Giving an account of the miracle, she prepared her hearers to believe:" because although, as S. Chrysostom says, she had not heard the whole history of her life from Christ, from what she did hear she believed (He knew) the rest.

Is not this the Christ? "She speaks as though hesitating, that they might give their opinion," said Euthymius. For she herself had no doubt, but firmly believed Jesus to be the Messiah. As S. Chrysostom says, "Observe the immense wisdom of this woman: she neither affirms nor denies that He is the Christ. She did not wish that she should be the author of their believing in Him. She wished them to be persuaded by hearing Him for themselves, which persuasion would be far more likely to happen in that way. For without doubt she understood that if they once tasted of that Fountain, they would have the same opinion about it that she had." This Samaritan woman then, by the conversation and grace of Christ, from a sinner became a penitent and a saint, yea a preacher of Christ like Mary Magdalen.

Her proper name was Photina, who is reckoned among the Saints in the Roman Martyrology on the 20th of March, in the words following: "On the same day Saint Photina, the Samaritan woman, her sons, Joseph and Victor: also Sebastian, a general, Anatolius, Photius, &c., brothers, who all confessed Christ and obtained martyrdom." On which Baronius says, "The Greek Menology assigns this day for her commemoration." Her head is religiously preserved at Rome, in the basilica of S. Paul, where I have seen it amongst other relics of the saints.

Ver. 30.—*They went out*, &c. And from what they saw of the wisdom and holiness of His words and manners, they believed in Him as the Messiah, as is plain from verse 42. "The hardness of the Jews," says Cyril, "is reproved by the readiness to believe

of the Samaritans." For the Samaritans were converted by one conversation of Christ, but the Jews after three years of His preaching, and after all the many miracles which He had wrought, would not believe.

Ver. 31.—*In the meanwhile*, &c. "This," says S. Chrysostom, "they did out of love and zeal for their Master, seeing Him wearied with the heat and the journey." At the same time they were thinking about themselves. Hungry and tired as they were, they wished to eat, but did not venture to do so until Christ should commence, and bless the meal, as was His wont. "Jesus was accustomed," says Theophylact, "to accept the gift of food when offered, though He giveth food to all flesh. This He did, that they who presented it might gain merit, and that no one might be ashamed to be poor, nor think it hard to be fed by others." For it is fitting that Teachers should have other persons to provide food for them, that they themselves having no other cares may be careful only about the ministry of the word.

Ver. 32.—*But He said*, &c. "I am hungering for the conversion of the Samaritans, which I am procuring through the woman. So that spiritual hunger diminishes and keeps down, if it does not take away, all hunger for bodily food: meanwhile you who are tired and famished, eat as much as you please." "More obscurely He intimates," says S. Cyril, "that if the disciples knew of the conversion of the Samaritans, which was then going on, they would be thinking of that food, rather than be taking thought for corporal food. For since they were to be the future Teachers of the world, He teaches them by His own example that they ought to have far more care for the salvation of men than for their own bodies."

Ver. 33.—*Then said His disciples*, &c. The Apostles did not understand that Christ was speaking of spiritual food. Wherefore S. Augustine says, "What wonder was it if the woman did not understand about the water? behold, the disciples do not understand the food."

Ver. 34.—*Jesus saith*, &c. Christ here calls the work of preach-

ing, and man's redemption, His, that is, His own special and sweetest food, because by it, as by the greatest dainties, He was fed and delighted. So Euthymius says, "The will of the Father, who had sent Him, and His work enjoined upon Christ, is the salvation of men, according to the words, *I have finished the work which Thou gavest me to do.*"

Tropologically, let Christians, and specially preachers, learn from Christ that their spiritual food ought to be obedience and zeal for souls. 1. Because both sustain the life of the soul. 2. Because both, like food, cause the powers of the mind to become strong. 3. Because as food causes a child to grow up to be a perfect man, so do these two virtues make us to grow to a virile state of spiritual strength.

Ver. 35.—*Say not ye*, &c. From the metaphor of food He passes to the allegorical harvest, from which are food and bread.

Say not ye? That is, ye are wont often to say. From this it would appear that the Apostles, as they passed through the corn-fields of the Sichemites, talked among themselves about the coming harvest, as men are wont to do. From hence Christ took occasion to speak about the spiritual harvest, *i.e.*, the conversion of the Samaritans. As though He had said, "The care of the natural harvest interests you: but the care of the spiritual harvest ought to concern you far more, that you should help Me in converting the Samaritans."

Yet four months. Maldonatus thinks this was a proverb, meaning that there was time enough for thinking about any matter—as the natural harvest, for instance: but that it could not be used of the spiritual harvest; for that indeed was already ripe for being reaped by Christ and the Apostles. For Maldonatus thinks this was spoken by Christ about the end of March, when the harvest is not far off.

S. Augustine and others take the words as they stand, literally. Wherefore these words would seem to have been spoken by Christ in the month of January, after the eight months in which He had preached in Judea. For in four months from January, or in May,

the crops are ripe, and the harvest comes. Wherefore at Pentecost, which fell in May, they offered to God the loaves of the first fruits of the new harvest. "Ye," says S. Augustine, "are counting four months unto harvest. I show you another harvest, white and prepared already." So He says, *Lift up your eyes, and look unto the fields that they are white already unto the harvest.* The white fields He calls the city of Sichem, and the places round about, which, stirred up by the woman, bring hearers in troops to Christ. As though He had said, "Ye see these fields, filled not with wheat, but with a multitude of people flocking to Me, who are prepared to receive My doctrine, and to be admitted into My Church. Labour then strenuously with Me, O My Apostles, to reap the harvest. The wheat harvest may be four months distant yet: but the harvest of souls is nigh, yea ready, amongst these Samaritans. It is fitting then that you and I should reap them, and gather them into the garner of God." Theophylact says, "Lift up both your bodily and your spiritual eyes, and see the multitude of the Samaritans. See their minds eager to believe, which, like fields that are ripe for salvation, have need of reapers."

Ver. 36.—*And he that reapeth*, &c. Christ invites the Apostles to labour with Him in gathering in this harvest, by the hope of an eternal reward. As though He said, "He that reaps wheat receives wages, but only brief and temporal: but he that reaps with Me this spiritual harvest of souls gathers it unto life eternal. For this harvest the reaper gains both for himself and for his crop, that is, for the souls whom he converts, for he leads them to heaven as it were in triumph." "The fruit of this terrestrial harvest," says S. Chrysostom, "does not arrive at eternal life, but that spiritual harvest always accompanies us." Christ calls Moses and the Prophets *sowers*, who with great labour delivered the seeds of faith to the Jews, *i.e.*, such first principles as that God is One, and that the Messiah would come for the salvation of the world. The *reapers* are Christ and His Apostles, who, by the teaching of the Gospel, perfected these first principles of the Prophets, and by the faith and grace of Christ sanctified both Jews and Samaritans, and

brought them to eternal life. Wherefore this conversion of the Samaritans brought joy, not only to Christ and the Apostles, but to Moses and the Prophets, because their seed had not proved unfruitful, but had been brought by Christ to an abundant harvest. As S. Augustine says, "If the Prophets had not been sowers, whence had it come to that woman to say, *I know that Messiah cometh?* That woman was already ripe fruit." And again, "They had different labours in time, but they shall have an equal fruition of joy, when they together receive the wages of everlasting life." It is often very different in the natural harvest, where the reaper rejoices, but the sower sorrows.

Ver. 37.—*For in this*, &c. A *word*, *i.e.*, a *proverb*, which is "current in the mouths of many," says S. Chrysostom. This proverb, *one soweth*, &c., which is spoken of the natural harvest, is still more true with regard to the spiritual sowers and reapers. "The sowers were the Prophets, the reapers are you, O ye Apostles, who by My doctrine will bring to perfection the seeds of faith which were sown by the Prophets, and will gather them, when ripe, into the storehouse of the Church." Wherefore He subjoins an explanation.

Ver. 38.—*I have sent*, &c. I *have sent*, *i.e.*, I have desired and determined to send. An inchoate and destined, not a completed, action is signified. The Prophets, and teachers of the Law, and such as they, with great toil taught the uninstructed minds of the Jews the rudiments of the knowledge of God, and prepared them for the Christian harvest of righteousness and holiness. You, O ye Apostles, *have entered into their labours*, because ye shall convert the minds of the Jews prepared to receive Me.

Moreover Christ said this, that by the example of the Prophets, who sowed so laboriously, He might animate the Apostles to preach the gospel, which was more easy, and involved less toil. "Lest," as S. Chrysostom says, "they should be troubled as about to undergo the greatest burden, when they were sent to preach. They must think that the Prophets had had yet harder labour, even as sowing the seed is harder labour, and needs greater anxiety

than reaping. As the Gloss says, "Unless the Jews had been prepared by the Prophets, they would not have listened to the Apostles."

Ver. 39.—*Of that city many believed*, &c. They were moved because she confessed before her fellow-citizens that she had lived in fornication with a man not her husband, as Christ had told her, that by means of her own shame she might make known the honour and glory of Christ, the true Prophet and Messiah.

Ver. 40.—*He abode there two days:* not longer, lest, if He abode longer among Samaritans, the Jews should calumniate Him, as not being the Messiah, who was promised to the Jews, rather than to the Samaritans.

Ver. 42.—*And said to the woman*, &c. *Saviour of the world*, understand *Messiah*, as the Syriac Version adds, who was sent by God for the salvation not of Israel only, as the Jews pretended, but of all the nations of the whole world. Of the world I say, lost by sin. Deservedly does S. Chrysostom in this place admire the, as it were, sudden faith of the Samaritans, when the Jews were so dilatory and hard to believe in Christ.

Ver. 43.—*After two days*, &c. That is, He went into other cities and villages of Galilee, leaving out Nazareth, His own city, as S. Matthew says (iv. 13).

Ver. 44.—*For Jesus*, &c. The word *for* expresses the reason why Jesus left Nazareth, His own city, and went into the other parts of Galilee, because the Nazarenes despised Him as their fellow-citizen, and the son of an artizan.

Ver. 45.—*When therefore He was come*, &c. *All the miracles*, especially that He alone had cast out all the buyers and sellers from the Temple, as well as the many other signs that He had shown.

Observe: The Jews, after the many miracles of Christ which they saw, did not believe in His preaching, nor even receive Him. The Galileans, who also saw many miracles, received Him kindly but did not believe in Him. But the Samaritans, although they saw no miracles, received Him, and believed Him to be the

Messiah, sent by God for the salvation of the whole world. So those who are without, often receive what those of the household disdain and despise.

Ver. 46.—*A certain nobleman.* The Latin translator seems to have had in his Greek copies *βασιλισκος, i.e., regulus, a little king.* The present reading is *βασιλικος, i.e., royal,* understand *counsellor,* or *public minister,* of Herod Antipas; a *prefect,* or *intimate friend* of his. The Syriac has, *a royal servant:* S. Chrysostom says, "because he was of the royal race, or discharged some princely function." Nonnus says, "he was a courtier, who was over the army." Origen says, "he was perhaps of the family of Tiberius Cæsar, employed by him in some office of Judea."

Capharnaum: it is probable that this nobleman's son lay ill at Capharnaum, because it was his father's usual place of abode. And his father, hearing that Jesus, who healed so many sick, was come out of Judea into Cana of Galilee, went thither, to ask of Jesus the healing of his son; as is plain from what follows. The nobleman seems to have been a Jew, not a Gentile, as both S. Jerome and Origen think. We may think so, because he had little faith, and for that reason was reproved by Christ; whereas the Gentiles were prompt to believe, and so were praised by Him, as was the case with the centurion, and the woman of Canaan.

Some, as Irenæus, think that this nobleman was the same person as the centurion mentioned in Matthew viii. But they were different persons. For the centurion, when Christ was willing to go to him, asked him to remain where he was. But this nobleman asks Christ to come to his sick son. The former came to Christ as He was descending from the mountain to Capharnaum. The nobleman comes to Jesus as He is going into Cana. The boy of the former was sick with palsy; this one's child was ill with a fever. Christ was all but present when He healed the former: this He healed being absent. The one was a servant, the other a son. So S. Chrysostom, Theophylact, and others.

Ver. 47.—*When he had heard,* &c. The nobleman having heard the fame of Christ, that He healed all sick persons whatsoever, pro-

ceeded from Capharnaum to Cana, to ask Jesus, who was staying there, to come back with him to Capharnaum, to heal his son. This was a journey of fourteen hours, or leagues, and therefore long and difficult. Wherefore he had little faith in Jesus, says S. Gregory, since he did not think He could save unless He were corporeally present.

Ver. 48.—*Jesus therefore*, &c. *Signs and prodigies* mean nearly the same thing. *Signs*, however, are properly what take place in natural things, and by nature, slowly operating, but which Christ wrought in a moment, and therefore miraculously. Such are the healing of the sick. But *prodigies* are things which surpass the whole power of nature, as the raising of the dead.

Christ reproved the small faith of the nobleman, in order that He might sharpen and augment it. As though He said, "Thou and thine hast heard of certain signs and prodigies which I have wrought; still thou believest not that I am the Messiah, unless I do very many more, and that thou thyself mayest behold them with thine eyes." "He teaches," says S. Chrysostom, "that it is not His miracles that we are to attend to, but His doctrine. He shows that signs are especially made gracious to the soul; and in this case He heals the father who was labouring under a disease of the mind, no less than the (bodily) disease of the son." Indeed, He first cures the unbelief, or the imperfection of faith, in the father, and then the fever of the son.

Ver. 49.—*The ruler saith*, &c. *My child*, Greek, παιδιον μου, *i.e.*, *my little son*, meaning, *my most beloved, my only delight.* "The ruler," says S. Chrysostom, "being distressed by his son's affliction, did not pay much attention then to the words of Jesus, but was wholly taken up with the cure. See how he grovels on the earth—*Come down, ere my child die*—as if Jesus could not raise the dead, or knew not that he had a son."

Ver. 50.—*Jesus saith*, &c. "This one word," saith Rupert, "was a true declaration concerning things present, and a command of life." For this word of Christ was not only declaratory, but effectual: for it produced that which it declared, namely, the life and

healing of the sick. So in the Eucharist, the words, *This is My Body*, enunciate in such manner that the Body of Christ is there, that they cause It to be there present.

Moreover, Christ went to the servant of the centurion: He was not willing to go to the son of the ruler, because there was in the centurion confirmed faith, but in the ruler faith was imperfect.

He believed the word which Jesus spake. "The Saviour cured two persons," says Cyril, "by the same words. He brought the mind of the ruler to believe, and He delivered the youth from bodily disease."

Ver. 51.—*As he was going*, &c. "His servants met him," says Cyril, "telling of the swiftness and power of the words of Christ, the Lord so ordering that by the sequence of events the faith of the ruler might be confirmed."

Ver. 52.—*He asked therefore*, &c. "He studies to be informed concerning the hour," says Cyril, "to see if it coincides with the time when the Saviour's favour was bestowed upon him."

Yesterday, at the seventh hour: this was an hour after noon, when, the child being healed, the servants had immediately set out to tell the glad news to the father. But they could not reach him on the same day. They travelled therefore the rest of that day, and all through the night, and came to him the next morning, for, as we have said, Capharnaum was fourteen leagues or hours distant from Cana.

Ver. 53.—*The father therefore knew.* "From hence we may understand," says Bede (in *Catena*), "that there are degrees of faith, as well as of other virtues. There is the beginning, the increase, and the perfection of faith. This man's faith had its beginning when he asked for his son's safety: its increase when he believed the word of the Lord saying, *Thy son liveth:* it was perfected by the announcement of his servants."

Moreover, because this nobleman dwelt at Capharnaum, as well as the centurion, we need not doubt that they were friends; and that the centurion through this miracle, which was prior in point of time, conceived so great faith in Christ that he said, "Lord, I am

not worthy that Thou shouldst enter under my roof, but speak the word only, and my servant shall be healed" (Matt. viii. 8).

Tropologically, listen to Theophylact, "The little king (*regulus*) is every man, not only because, according to the soul, he is nigh to the King of all, but because he has assumed dominion over all things. The son is a mind fevered with depraved pleasures and desires. The going down of Christ is His merciful condescension. Christ saith, *Go thy way, i.e.*, show continual progress in good things: then thy son shall live. Otherwise he will die, if thou ceasest to walk (aright)."

Finally, he was healed at the seventh hour, 1. because, as Origen says, seven is the symbol of the Sabbath, and of rest, in which is health. 2. Because the same number is the symbol of the sevenfold Holy Spirit, in Whom is all salvation.

Ver. 54.—*This is again*, &c. The word *again* must be joined with *when He was come*. Meaning, this was the second miracle which Christ wrought in Cana of Galilee, when again—that is, a second time—He was come thither out of Judea. For the first miracle was the conversion of water into wine, which Christ did, when He came the first time out of Judea into Galilee. He came, therefore, twice out of Judea into Galilee, and illustrated each of His comings by a new miracle. "It is called *the second*," says Euthymius, "not because after the first He had done no other miracle in the whole of Palestine (for He had already done many in Judea), but because, after the first, this was (only) the second which He had done in Cana." John says this, indicating that an abundance of miracles were performed subsequently by Christ in Galilee, which Matthew relates (iv. 23, &c.), and which after this are related by S. John.

CHAPTER V.

1 *Jesus on the sabbath day cureth him that was diseased eight and thirty years.* 10 *The Jews therefore cavil, and persecute Him for it.* 17 *He answereth for Himself, and reproveth them, shewing by the testimony of His Father,* 32 *of John,* 36 *of His works,* 39 *and of the Scriptures, who He is.*

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.
2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 ¶ Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son;

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

After these things, &c. Observe, John here omits many things which Christ did in Galilee, but which Matthew records from the 4th to the 12th chapter of his Gospel. For what Matthew relates in his 12th chapter concerning the disciples plucking the ears of corn took place after the following feast, as will appear presently.

A feast. SS. Chrysostom, Cyril, and others think that this was the Feast of Pentecost. With more probability, S. Irenæus (*lib.* 2, *c.* 39), Ruperti, and others, think it was the Passover. They show this (1.) Because in chap. iv., ver. 35, Jesus said there were still four months unto harvest. That therefore must have been before the Passover: thus the Passover must have been the first great subsequent feast.

2. Because the Passover was the feast of feasts. When therefore it is said absolutely, *there was a feast*, the Passover, which was the feast *par excellence*, is to be understood.

3. Because Christ after His baptism preached for three years and a half, according to the common consent of divines. It follows from this that there ought to be notices in the Gospels of four Passovers, which is the case. The *first* is mentioned by John in ii. 13; the *second* in this place; the *third* in vi. 4; the *fourth*, just before His death, xix. 14. But if the feast mentioned in this 5th chapter were not the Passover, we could only gather the mention of three by S. John.

Here then comes to a close the account of the first year and three months of Christ's ministry, that is to say, from January 6, when He was baptized, until this second Passover, which was kept in Nisan, or March.

Ver. 2.—*Now there is . . . sheep-market:* Vulgate, *Probatica.* The pool took its name both because it was nigh the gate adjacent to the Temple, through which the flocks of sheep for the sacrifices

were driven, and also because the sheep, which were offered to God every morning and evening in the Temple, were there gathered together and washed.

A pool: i.e., a place which contained fishes, or at least might have held them. The Greek is κολυμβήθρα, *a place to swim in*, because fishes, or even men, might swim in it. The Vulgate has *piscina*. This *pool* was constructed by Solomon for the service of the Temple; hence it is called by Josephus (*Bell. Jud.*, vi. 6) *Solomon's Pool*. In it the Nethinims washed the victims which they handed over to the priests to be offered in the Temple.

Some Greek codices instead of *pool* read πύλ, a *porch*, or *gate*, but S. Chrysostom, Theophylact, Cyril, Euthymius, S. Jerome, and others *passim*, read κολυμβήθρα, *i.e.*, *a pool*. The Syriac has a *baptistery*, or *font*.

Bethsaida: so read the Vulgate, and among the Greeks SS. Chrysostom and Cyril. And appositely, for *Bethsaida* means in Hebrew *a house*, i.e., *a place of hunting*, or *fishing*. And this is the signification of the Greek κολυμβήθρα, *a place for fish to swim* in. The Greek MSS., however, read Βηθεσδά: so also S. Jerome (*loc. Hebræis*). *Bethesda* means in Hebrew *a place of pouring forth*, because the rain from the roofs of the houses, and streams of water from aqueducts, flowed into it. The Syriac has *Bethchesda*, or *house of mercy*, from the Hebrew חֶסֶד, *chesed*, *mercy*, because there God showed His *mercy* to the miserable sick whom He healed; or else because righteous men relieved with their alms the sick poor who lay there.

Having five porches, or porticoes: these *porches* or *porticoes* were places covered above, but open below, either for walking, or taking rest in, that sick persons might rest in them secure from rain, or the heat of the sun, and immediately step out of them into the pool when its angel moved the water.

Ver. 3.—*In them . . . languishing people* (Vulg.); Greek, ἀσθενούντων; Eng. Ver. *sick folk; withered* (Vulg.) *aridorum*, *dry*, *i.e.*, whose arm, or hand, or foot, or some other limb, was lifeless.

An angel of the Lord: either *Raphael*, or some other. Raphael, who

presides over bodily healing, is so called from the Hebrew, which signifies the *medicine*, or *physician of God*. Whence he cured Tobit of his blindness.

According to a time (Vulg.), *i.e.*, at a certain time determined by God, or the angel, but unknown to men. Wherefore what Tertullian and Cyril say does not seem to be correct, that it was only once in the year, namely, at Pentecost, that the angel went down into the pool. For if so, the sick folk would not have lain beside it (for so long a time), but would have waited at home until Pentecost was close at hand. As Euthymius says, "By speaking of a stated time, he showed that the miracle was not continually taking place, but at certain times, unknown indeed to men, though often, as I think, in the course of the year."

The water was moved (Vulg.); Greek, ἐταράσσετο ὑδῶρ, *i.e.*, *he disturbed* or *troubled the water*. "The sound of moving signified that angels were present to sanctify the water," says S. Cyril. "The water was moved in order to show that the angel had descended," says S. Ambrose.

And he that first went down, &c. In order to show the value of labour and diligence, and that we ought to be swift and active to take God's benefits. Thus it was necessary for him who would gather the manna to rise at dawn, for when the sun was risen it melted, "that it might be made known unto all that it was needful to prevent the rising of the sun for Thy blessing, and to worship Thee at the dawning of the day" (Wisd. vi. 28). For God gives His gifts to the watchful and earnest, not to the slow and sleepy. Thus in the race only he who excels the rest receives the prize (1 Cor. ix. 24).

You will ask why, after *the troubling of the water*, as it is in the Greek, only he who first stepped in after the troubling was healed? I answer, that the literal reason was to show that this power of healing did not proceed from any natural virtue of the water, but from the moving of the angel, and the command of God. This moving of the angel did not impress any physical power or quality upon the water to heal any disease, but it was a sign of the Divine

power and working, which were about to heal that sick person who had previously, by his own diligence, stirred up himself, and had gone down into the water that he might there receive the miraculous blessing of God. This *moving*, therefore, was an invitation to the sick to receive healing in the troubled water.

Appositely indeed did the angel make use of this sign of motion, because, whilst it was being moved, the virtue of the water became lively and efficacious. For life consists in motion, death in quietude and torpor.

Tropologically, the reason was to signify that the sinner, when he is converted and healed by God, is wont to be troubled and agitated in his conscience by various emotions of fear, shame, and hope. For by these God moves a man to repentance and contrition, that he may thereby be healed, as the Council of Trent teaches.

Of whatsoever disease. From hence it is plain that the healing virtue of this pool did not proceed from the victims which were washed in it, nor from wood lying at the bottom, of which the cross of Christ was afterwards made, as some have supposed, but was supernatural and miraculous. For God wished to bestow this benefit upon believing people about the time of Christ's coming (for there is no mention of it in the Old Testament), in order that Christ thus healing a sick man might show that He was God, who had given this property to the pool, and therefore that He without it could heal the sick. Wherefore it would seem that this gift was taken away from the ungrateful Jews when they killed Christ, for we find no subsequent mention of it. As Tertullian says (*cont. Jud.*, *c.* 13), "The pool of Bethsaida, which, to the coming of Christ, healed the sicknesses of Israel, afterwards ceased from bestowing its benefits through their persevering fury."

Allegorically, God willed that this pool should be a token of His Passion and His Baptism. For as the angel descended into the water, so Christ went down to His Passion and torments; and in them, as in water, He was immersed and buried. And as the pool was red with the blood of the victims which were washed in it, so was Christ ruddy, and stained with His own blood (Isa. lxiii. 2), that

by the merit of His blood He might cause baptism (wherefore the Syriac here translates *baptistery*), in whose water believers are washed, to heal all spiritual infirmities. So Tertullian (*de Baptismo, c.* 5), S. Ambrose (*de Spir. Sc., lib.* 1, *c.* 7), and S. Chrysostom. The latter says, "For when God wished to instruct us in the belief of baptism now nigh at hand, He drove away not only pollutions, but diseases by means of water: for the nearer the images and figures were to the truth, they were more illustrious than the ancient figures." And S. Austin says, "To descend into the troubled water is humbly to believe in the Lord's Passion. There one was healed to signify unity. Whosoever came afterwards was not healed, because whoso is outside of unity cannot be healed."

Ver. 5.—*A man having an infirmity:* Greek and Vulgate. S. Chrysostom and others say that this sick man was a paralytic.

Tropologically, this infirm man represents one who has grown old in a course of sin: who lies without strength in habits of vice, and is without any power to do good. For as palsy dissolves the bonds which knit the limbs together, so does a habit of sin enervate and dissolve the strength of the soul, so that men cannot arise out of it, and resist it, unless they are raised and strengthened by the mighty grace of God. Hence it is plain that such a palsy as this was naturally incurable; and we see that for thirty-eight years it could not be healed by any skill. Christ therefore took upon Himself to heal this palsy rather than the diseases of the other sick who were there, in order to show forth both His Almighty power and His infinite mercy. This was why Christ determined to heal Paul, who was labouring even beyond the rest of the incredulous and impious Jews under the worst spiritual disease of unbelief, as he himself shows us in the beginning of his 1st Epistle to Timothy. As S. Austin says, "The great Physician descended from heaven because one who was sick unto death lay on the earth." On the symbolical meaning of the thirty-eight years see S. Augustine *in loc.*, where he says, amongst other things, that it was the symbol of weakness, as forty is the symbol of healing and perfection. "If therefore," he says, "the number forty has the perfection of the Law, and the Law

is not fulfilled except by the twofold precept of charity, what wonder that he was sick, who lacked two of the forty?" The twofold love, viz., of God and his neighbour, was lacking.

Ver. 6.—*When Jesus saw*, &c. Christ knew well that he had a desire to be healed, but He asked the question—1. To afford the sick man an opportunity for conversation, and from thence of being healed. As S. Cyril says, "Herein was a great proof of the compassion of Christ, that He did not (always) wait for the entreaties of those who were sick, but prevented them by His mercy."

2. That He might sharpen the man's attention to the instantaneous character of the miracle, and so to the words and deeds of Christ. From all these He might know with certainty that he was healed, not by the pool, nor by medicine, but by Christ alone, who was superior to all the virtue of the pool, or of medicine, and so might believe in Him as a prophet, and the Messiah, and might in penitence ask and obtain of Him remission of his sins. Wherefore He healed him beside the healing pool, but without touching it, that He might show that it was He who had given its virtue to the pool, and that He therefore, without the aid of the pool, could heal him by His word alone.

Ver. 7.—*The sick man answered*, &c. The sick man does not answer Christ's question directly. He takes for granted that every one knew that he desired to be healed. Therefore he makes mention of the way of obtaining healing by means of the pool. As though he had said, "I am prevented by palsy from going into the pool, for I have none to carry me. I am a poor man. If therefore Thou canst help me in this matter, do so." For he thought that when Christ asked the question, *Dost thou wish to be healed?* He meant, "Dost thou wish that I should carry thee into the pool, when the angel moves the water, that thou mayest in it be healed?" As yet he did not know the power of Jesus, for he had never seen Him.

The Syriac translates a little differently: *Even so, Lord* (I do wish to be healed), *but I have not a man.* Beautifully does S. Augustine say, "In very deed was that man (Jesus) necessary for his salvation, but it was that man who is also God."

Ver. 8.—*Jesus saith unto him*, &c. These words of Christ were practical and efficacious. In saying *Arise*, He caused him to arise, and healed him. As S. Augustine says, "It was not a command of work, but an operation of healing." And S. Cyril, "Such power and virtue were not of man; it is a property of God alone to command like this." Christ bade him take up his bed, that it might be evident to all that He had healed him, yea, that he had been made instantly stout and strong, so as to be able to carry his bed. Wherefore Euthymius in this passage observes that Christ was accustomed, after the miracles which He wrought, to add something by which their truth and greatness might be perceived. Thus in this instance He bade the paralytic take up his bed, which he could not have done unless he was healed; yea, stout and strong. So after the multiplication of the loaves, He ordered more fragments to be taken up than were originally in the bread. So He said to the leper whom He healed, "Go show thyself to the priest." So He ordered something to be given to eat to the girl whom He raised from the dead (Mark v. 43).

Tropologically, S. Gregory (*Hom.* 12 *in Ezech.*) applies these words to sinners who have been justified by penance, who, by the just judgment of God, suffer temptations from their former sins. He says, "The sick man restored to health is bidden to carry the bed in which he had been carried. For it is necessary that every one who is healed should bear the contumely of the flesh, in which he had before lain in his sickness. What then is it to say, *Take up thy bed, and go unto thine house*, but, "Bear the temptations of the flesh, in which thou hast hitherto lain?"

Thus S. Mary of Egypt for seventeen years after her conversion suffered dreadful temptations of the flesh, because she had previously lived for that number of years immodestly. Sins therefore are their own executioners, and their own righteous avengers. What before pleased afterwards torments: what willingly thou hast done, the same thou shalt hereafter unwillingly suffer.

Symbolically, S. Augustine says (*Tract.* 17), "*Arise;* that is, love God, who is above. *Take up thy bed; i.e.*, love thy neighbour, bear

his infirmities, according to the words, 'Bear one another's burdens, and so fulfil the law of Christ.' When thou wast weak thy neighbour carried thee: thou art made whole, carry now thy neighbour. Carry him with whom thou walkest, that thou mayest come to Him with whom thou desirest to abide."

Ver. 9.—*And immediately* (Syriac) *in that moment . . . for on that day was the Sabbath.* Christ designedly healed upon the Sabbath, both because the Sabbath was the highest festival of the Jews, which therefore it was right to sanctify above other days by good works, such as healing a sick man like this paralytic: and also because He hereby wished to show the Jews that He was the Lord of the Sabbath. For in bidding him take up his bed, which was a thing forbidden by the old Law, He showed that He was Messiah and God. Moreover, because the Sabbath was a day dedicated to rest and the praise of God, Christ gave rest from his pains to this sick man, and so afforded a notable occasion for praising God on this day.

Ver. 10.—*The Jews therefore*, &c. As Nonnus paraphrases, "Clamorously they uttered an accusing charge, 'It is the Sabbath, which every one ought to keep wholly in rest: it is not lawful for thee to carry thy bed.'" Speaking generally, they say the truth; for among the Jews it was a matter of the highest obligation to keep the Sabbath. All work was then forbidden, as appears from Exodus xx. 8. And especially the carrying of burdens on that day is forbidden by Jeremiah (xvii. 21, &c.). Christ, however, here says the contrary to the sick man whom He cured, because He, being Lord of the Sabbath, could dispense with its obligation. Moreover, what was forbidden by the Law upon the Sabbath was servile work, not a pious and Divine work like this. Christ bade the man who was healed take up his bed that the crowds of people who were flocking into the Temple on the Sabbath might become acquainted with the miracle, and acknowledge Jesus, its author, to be the Messiah, giving Him thanks.

Ver. 11.—*He answered them*, &c. Understand, This was indeed a Divine man, and by Divine power has healed me. Therefore He is a

friend of God, and would not bid me do anything except what is pleasing to God. As S. Augustine says, "Should I not receive a command from Him from whom I have received healing?" Just indeed was this defence of the sick man, which the Jews ought to have understood and accepted, but being blinded by pride they could not receive it, and so sinned by persecuting Christ and fell into hell.

Ver. 12.—*Therefore they asked him*, &c. Being indignant, they say with threats, "Who is that bold and insolent man, who dare bid thee, contrary to the Law, carry thy bed upon the Sabbath day? Verily, that man is not of God who does not keep the Sabbath which God has ordained." Thus they spoke through a blind prejudice derived from this Law, which they did not understand. Whereas, on the contrary, they ought to have understood that He who had miraculously healed the sick man, could not have done it except by the singular authority and help of God, and therefore that He had equally received from God the right to say on the Sabbath, *Take up thy bed and walk.*

Ver. 13.—*But he who was healed*, &c. The man knew not the name of Jesus, nor whither He had gone, nor indeed who He was, for he had never seen Him before.

Departed. Euthymius gives the reason. "As soon as He had healed the man, He withdrew because of the crowd, partly to avoid the praise of the just, and partly to take away occasion for the envy of the unjust." S. Chrysostom gives another reason: That the man's testimony in the absence of Jesus might be less liable to suspicion. For if he who was healed had praised Christ to the Jews before His face, he might have seemed to have done it out of favour. But now that he praised Him in His absence, it is evident that he did so from the love of the truth.

Ver. 14.—*Afterwards Jesus*, &c. The Arabic is, *Now thou art healed, return not to sin, lest a worse evil be done thee.*

In the Temple. From this it appears that this man who was healed by Christ, as soon as he had carried his bed to his house, went to the Temple to give God thanks for His great benefit of

healing. As Chrysostom says, "Assuredly a great mark of piety and reverence. He did not go to the market-place, or the porch; he did not indulge in pleasure, or ease; he was occupied in the Temple."

Sin no more. From hence it is plain that God often sends diseases upon sick persons on account of their sins; and that this man had been afflicted because of his sins. Thus this paralytic, who had been sick for thirty-eight years, from a time before Christ was born, had committed some crime, which God wished him to suffer for, and expiate, by this protracted disease. Christ therefore tacitly admonishes the man's conscience that he should be mindful of his sin, and be contrite, and avoid it for the time to come. At the same time He intimates that He, being a Prophet, knew this by Divine revelation. Wherefore when sickness is sent by God upon any one, let him examine his conscience, and blot out by repentance and confession the sin for which God has sent the sickness, and let him pray to God to pardon his sin, and take away the disease.

I said, *often sends*, for God sometimes sends diseases upon holy men that he may prove, increase, and crown their patience, as He did in the case of Job, whose whole dispute with his friends turned upon this point; his friends urging that his sins had given occasion to his being so grievously afflicted, whilst he, on the contrary, contended that he was free from sins, and had not deserved those afflictions. And God in the last chapter adjudges the dispute in his favour, and condemns his friends. The same thing will appear in the case of the man who was born blind (chap. ix.), of whom Christ spake thus, "Neither did this man sin, nor his parents, that he was born blind."

Moreover, as Christ healed this sick man's body at the pool, so did He both by His inward inspiration, and by his external admonition, heal his soul in the Temple. He brought back to his memory the sins of his youth, by reason of which he had deserved so long a sickness, and he moved his heart to contrition for them, and to ask pardon from God, that so he might be justified. Indeed, Christ healed his body for this very reason that He might heal his soul.

Lest a worse thing, &c. "For," as Theophylact says, "he who is not made better by a former punishment is kept for greater torments, as being insensate, and a despiser." "And this happens," says Euthymius, "either in this life, or in the life to come, or in both." "A relapse is worse than the original disease." So a relapse into a fault is worse than the fault on account of the greater ingratitude, boldness, impudence.

Ver. 15.—*The man went away, and told*, &c. Not out of malevolence, but from gratitude, that he might not hide the author of so great a kindness. So Augustine, Chrysostom, and others. "He went away and told," says Euthymius, "not as being wicked, that he might betray, but as being grateful, to disclose who was his benefactor. Because he thought he should be guilty of a crime if he kept silence, therefore he proclaimed the benefit."

Ver. 16.—*Wherefore the Jews persecuted Jesus*, &c. Some Greek MS., also the Syriac and Arabic Versions, add, *And sought to kill Him. Wherefore, i.e.*, on this pretext, for the true cause was envy. For the Jews, especially the scribes and Pharisees, were envious at this glory of Jesus, and grieved that the people should prefer Him to themselves. They were indignant that their wickedness was reproved by Him, and condemned by His holiness. For they wished to be paid court to as Rabbis, and doctors of the Law, and oracles of wisdom and sanctity.

Ver. 17.—*But Jesus answered*, &c. "*The Father worketh*," says S. Augustine (*lib.* 4, *de Gen.*, *cap.* 12), "both affording suitable government to things created, and having in Himself eternal tranquillity:" for, as he says elsewhere, "being still He worketh, and working He is at rest." And after an interval, "The power and virtue of the Creator is the cause of existence of every creature. And if this virtue were ever to cease from governing created things, their forms (*species*) would cease at the same time, and all nature would come to an end." Like as the light in the air vanishes if the sun withdraw his rays, by which light is produced. The meaning is, "You, O ye scribes, object against Me the law of Sabbatical rest, which God commanded you because He Himself rested on

the Sabbath from all His work. But I answer that God on the Sabbath only rested from producing new species of things. But He did not rest in such a manner that He is not every Sabbath continually working, that is to say, governing and preserving the world, and all the things that are in it, moving the heavens, bringing forth one thing out of another, feeding and healing all living things, &c. This, which is work of the highest beneficence, is not servile work, but pious and Divine. Such work is indeed lawful; yea, it adorns and hallows the Sabbath. So too I, who am the co-equal Son of the Father, always work, and always have wrought the same things with Him. For neither do I work without the Father, nor the Father without Me." So S. Augustine and others.

Observe the Hebraism: *and I work*, that is, *so*, or *in like manner*, *I work*. For the word *and*, when it is the mark of conjunction, since it joins like things, is a sign of comparison and similitude, and means the same thing as *thus*, as is constantly the case in the Book of Proverbs.

Ver. 18.—*Wherefore*, &c. *His Father*, Greek, πατέρα ἴδιον, *i.e.*, *His own Father*, because Christ alone is the peculiar, and by nature, Son of God.

Making Himself equal with God, because He had said that not merely *like things*, but that *the self-same things* which the Father works, were wrought by Him, and therefore that He in all things co-operated, not as a servant, but as a Son, of the same substance with the Father. As Cyril says, "Seeing that He was a man, and not knowing that God dwelt in Him, they could not bear that He should call God His Father in a special manner." The chief priests and scribes therefore wished to kill Jesus, because they feared lest, as His glory increased, their authority should decrease; indeed lest Jesus, persuading the people that He was God, should be preferred by the people to the priests, and should deprive them of their authority, and should bring in His own new priests and pontiffs, which we see He actually did do.

Ver. 19.—*Verily, Verily*, &c. . . . *cannot:* "not from defect of power," says Euthymius, "but on account of inseparability. For

it is impossible that the Son should do anything which the Father does not." So S. Chrysostom and S. Augustine. *Except*, or *unless*. This word is not here exceptive, signifying the same as *but only*. It has the same meaning in Matt. xii. 4.

What He seeth: Greek, βλέπῃ, *i.e.*, *may see*. For it is not before He worketh, but as soon as He seeth the Father working, that He, Christ, worketh with Him. For Christ as God does not produce what is similar, but what is identical with the work of the Father. For the action of the Father, which both see and work together, is the same. I say *action*, but not the Hypostatic Union, nor the things which depend upon it, for this union has not to do with action, but with the *terminus in quo*. Wherefore, although the whole Blessed Trinity, Father, Son, and Holy Ghost, by their Divine action, have brought about this Hypostatic Union, yet the union itself is terminated in the Son, and does not extend to the Father and the Holy Ghost. Wherefore the Son only, not the Father and the Holy Ghost, became incarnate, and died, &c.

Observe, Christ in this place only means to say that He has received from God the Father His Divine Essence, power, and working, as from His Author. He makes use of the word *see*, as if the Son did nothing except what He seeth the Father do, or what He sees to be the work of His Father. For children and pupils are wont to imitate the ways and deeds of their fathers and teachers. Christ is speaking after the manner of men, or as amongst men it becomes a son to speak of his father.

It may be added that Christ in a proper and theological sense uses the word *see*, because He proceeds from the Father as the Word, which is the *term* of the vision and the *notional cognition* of God the Father. For the Father, as seeing and understanding Himself and all things, produces and begets the Word, and by this communicates to Him His own vision and action. Therefore the Son neither seeth, nor doeth anything except what He seeth the Father see, or do. For He Himself is the Word and the Idea, in whom, as a *Term*, the Father expresses and imprints all His own vision and cognition, both *speculative* and *practical*. The meaning

then is this, "Whatever I work, the Father worketh the same, and by altogether the same vision, cognition, will, power, and action. Wherefore if ye accuse Me because I have healed one paralysed on the Sabbath day, ye accuse God the Father also. For He hath wrought this with Me, because He in Me and by Me worketh all things. Indeed, I have received all My work from the Father. Wherefore, if ye believe that God the Father works all things rightly, wisely, and holily, ye ought to believe the same of Me, and therefore that this healing on the Sabbath was a work prudent, holy, and Divine."

Doth likewise: altogether in the same manner, with the same liberty, the same power, the same authority. So S. Gregory Nazianzen (*Orat.* 2, *de Filio*). S. Cyril says, "They *do likewise*, or *work in like manner*, who are altogether of the same nature: but as to things which have a diverse essence there cannot be in them the same mode of working. As therefore He (the Son) is God of true God, He is able to do likewise the same things as the Father."

Ver. 20.—*For the Father*, &c. *Showeth*, not as a master to a disciple, says Euthymius, but as a father to a son, as God to God. *Showeth* therefore means *gives*, *communicates*, especially because, as I have said, the Son by *demonstration*, *i.e.*, by *understanding* and *vision*, proceedeth as the Word from the Father. To *show* in the sense of *give*, *exhibit*, *attribute*, is used in 1 Sam. xiv. 12; Exod. xxxiii. 19; Ps. iv. 6, &c. That this is the meaning here is plain from what follows. Moreover, the Father *showeth*, *i.e.*, communicates all things to the Son in that He is God, not by free love, but by nature, out of the fecundity of the Divine Essence, of which the greatest sign among men is love. For he who among men communicates all things to his son, by so doing gives an eminent token that he loves him in the highest degree. Moreover, the Father communicates all things to the Son in that He is Man, of which communication love is not the sign, but the cause. "For the Father to *show* to the Son," says Bede, "is by the Son to do what He doeth."

Admirably does S. Athanasius say (*Disp. cont. Arium*, *lib.* 1),

"The Almighty Father hath given to the Son omnipotence, majesty to majesty, to virtue He has given virtue, to the prudent one He has given prudence, foreknowledge to the foreknowing, eternity to eternity, Divinity to Divinity, equality to equality, immortality to immortality, invisibility to invisibility, to a king a kingdom, life to life; and He hath given not something other than that which He hath; and as much as He hath, so much hath He given."

You will ask why *to manifest* and *to show* here and elsewhere are put for *to give* and *to communicate*. I reply (1.) because God by showing Himself and His works to the Son, communicates to Him His own knowledge, and consequently His essence. For God's knowledge is the same thing as His essence. (2.) By *showing*, He illuminates the Son, *i.e.*, He communicates His own light of wisdom, and of all good, and Himself, wholly to Him. For God is the uncreate and infinite Light, as S. John shows (1 Epist. i. 5). Lastly, by *showing*, *i.e.*, by *understanding*, He produces the Word, *i.e.*, the Son. For in God the most noble thing is understanding, and the most noble action is to *understand*, to *illuminate*, to *show*. For the noblest and chief power of the soul is intellect and reason. These command the will, and guide it as it were blindfold; and by it they rule and move all the other senses and powers of the soul. Hence comes the axiom of the wise, "Mind effects all things:" it is the part of reason to govern. Just as strong as any one is in intellect, so far is he able to command. For the intellect in conceiving and understanding, by means of conception and intelligence, in a lively manner incorporates all those things into itself, and as it were possesses them. For it conceives all things in itself in a certain lively manner, and forms an appearance of them in itself, which presents to it all the goodness and beauty of things. Wherefore the understanding is the eye of the mind. As in the body the eye is the noblest and most efficacious sense, which incorporates into itself the forms of all things, far more does the understanding do this in the mind. Wherefore the blessed in heaven, by means of the understanding, in understanding and seeing God, incorporate Him into themselves, possess Him, and are blessed by Him.

This then is the reason of this mode of speech by which *to show* is taken for *to give, to communicate, to bring one into possession of the thing shown.* This is what Aristotle says, "The intellect by understanding becomes all things," because by a lively conception of things it assimilates itself to them, and them to itself. Thus it seizes and holds them, and makes them to exist in a nobler and better manner in itself than they are in themselves. For in themselves they are often dead and inanimate, but in the intellect they are living and animated. They live in the highest and most excellent vital act.

And will show greater things: by showing will give and communicate. These *greater things* are more illustrious mysteries and miracles, especially the raising of the dead, and the authority to judge all men; of both which Christ proceeds to speak.

That ye may marvel. He does not say *that ye may believe.* For the scribes and the Jews, when they saw so many miracles of Christ, wondered at His power, but yet were blinded by envy and hatred, and would not believe in Him as the Messiah. Still Christ did those things with the intention that they should believe in Him. The heretics act in just the same way even now. They admire the wisdom, holiness, and miracles of the orthodox saints, but will not follow their faith, nor imitate their manner of living. Such is heresy, and the blindness, obstinacy, and malignity of error.

Ver. 21.—*For as* the *Father*, &c. Behold here is the first *greater work* which Christ said the Father *would show*, that is, *communicate*, to the Son. As S. Cyril says, "Marvel not that one who was utterly weakened by long disease was strengthened by a word, and took up his bed, and went away, for I am about altogether to destroy death, and to judge the whole world."

So also the Son, &c. He tacitly signifies that He is God, equal to the Father in power and liberty to raise and quicken whom He will.

Whom He will. It is not that the Father wills to quicken some, and the Son wills to quicken others, but the same, because His will

is conformable, yea, the same as the will of the Father. So Augustine.

Quickeneth, i.e., raiseth from the dead, both in this life, as He raised Lazarus, and in the day of judgment, when He will raise all mankind.

Ver. 22.—*For neither doth the Father judge*, &c. The Arabic omits *for*, but the Greek has it, and appositely. For this is the second reason by which Christ proves that He is God, and the second *greater work* which He said the Father would *show* Him. As Cyril says, "He brings forward another Divine and excellent argument, by which He shows that He is by nature truly God. For to whom else does it belong to judge the world but to God only?"

To His Son. One God with Himself, but by His Incarnation made man. As S. Austin says (*lib.* 1, *de Trin.*, *c.* 13), "No one shall see the Father at the judgment of the quick and the dead, but all shall see the Son, because He is the Son of Man, that He may be seen by the wicked also, when 'they shall look on Him whom they pierced.'"

You will say, Christ has been created Judge as man, according to the words (Acts x. 42), "Who has been constituted by God the Judge of quick and dead," therefore Christ cannot prove from His being Judge that He is God. I answer, that this correctly proves it, because the power of judgment is a thing peculiar to God: it is a matter of the highest and most ample right. Wherefore neither would God communicate it, nor could it be fittingly communicated to a mere man, but to Christ alone, who is both God and man. For He as God has the supreme authority to judge, but as man, He is able to exercise this judgment visibly before men, to acquit, or to condemn. For a judge ought to be seen and heard by those who are accused.

Ver. 23.—*That all*, &c. For the Jews who would not then honour the Son of God, or acknowledge Him to be such, when they shall see His Divine power and majesty in the day of judgment, will be compelled to acknowledge, honour, and adore Him as God.

Like as they honour the Father: the words *like as* signify equality, not similitude.

He who honoureth not the Son, &c. Because by denying the Son he denies also the Father; for father and son are correlative terms: and he who has not a son cannot be a father. With regard to God, he who denies that the Son is the Son of God, denies that God the Father is truly and properly the Father, and has begotten. Tacitly he asserts that He could not beget a consubstantial and co-equal Son. Moreover *he denies the Father*, because the Father *sent the Son* into the world, that by Him He might be honoured, in such a manner that He should be acknowledged to be the Father properly so called, and to have begotten a Son of the same substance with Himself, and to be adored with the same *latria* as Himself. He therefore who denies that the Son is God, denies that the Father begat God, which is the highest blasphemy of the Father. For he deprives the Father of that offspring which is His equal, and worthy of Himself, and instead of a Divine and uncreated offspring assigns to Him one that is created and mean. Wherefore he denies Him to be a proper and Divine Father.

Ver. 24.—*Verily, verily*, &c. See what has been said on iii. 3. *Heareth*, so as to believe and obey My word. Thus He subjoins, *and believeth in Him that sent Me*, and by consequence believeth in Me as His Son, sent by the Father into the world to save it. He saith not, *and believeth in Me*, but speaks with greater amplitude. For in saying, *and believeth in Him that sent Me*, He implies the mystery of the Trinity, and the Incarnation, which two things are the chief articles of the Faith, and chiefly necessary to salvation. For He who sent the Son is God the Father; the Father and the Son together necessarily breathe the Holy Ghost. Lo, you have the whole Trinity.

Hath, *i.e.*, by right, deservedly, and in hope. See on iii. 16.

Hath passed, *i.e.*, certainly will pass (the perfect is used instead of the future because of the certainty of the thing, meaning, he will as certainly and infallibly pass as if he had already passed) *from death*, the temporal death of the body, *unto life*, eternal and blessed, in

heaven. For although the reprobate who will be damned will also be raised again to life, that they may burn in hell, yet that life in hell is rather a continual death, than life. For, as St. Austin saith, (*de Civ., lib.* 6, *c.* 12), "There is no more complete and worse death, than where death dieth not." For in hell there will be living death, and deathly life, that is, always dying, but never dead. Again He speaks yet more plainly. He who believeth and obeyeth God the Father, and the Son who is sent by Him, *hath passed from the death* of the soul, dead through sin, to the spiritual life of grace, that he may after the death of the body pass to the life of glory.

Ver. 25.—*Verily, verily*, &c. "Lest thou shouldst think that this is to come to pass after a very long time, He subjoins, *and now is.* For if He were only announcing things future, there might not unreasonably be doubt, but He saith that these things shall come to pass whilst He is still conversant upon earth." So Chrysostom. For, as Theophylact says, "He is speaking here of those three whom He was about to raise, the widow's son, the daughter of the ruler of the synagogue, and especially of Lazarus. For this last He was about to raise in Judea. And Christ is here speaking in Judea to Jews. This then is the signification of *now is.* Christ then rises from the spiritual resurrection of souls from sin to the life of grace, to the resurrection of those bodies which He was about to raise whilst He lived on earth. From this He rises to the full resurrection glory of the bodies which He will raise in the day of judgment. For from His power to raise souls from the death of sin to the life of grace, as from a thing greater and more difficult, Christ proves that He has power to raise the body, a thing less difficult. So Toletus, Jansen, and others. But S. Cyril and others think that the reference in this place is to the general resurrection, and they take the expression, *and now is*, to refer to the last judgment. For S. John (1st Epist. ii. 18) calls the whole time of the New Law *the last hour*, i.e., *the last time*, because this is the last stage of the world, and therefore all things which are done in it seem to be, as it were, present, and to be done in this present hour.

Some add that Christ is here speaking of the saints whom He

raised when He Himself arose from the dead (S. Matt. xxvii. 52). The fullest meaning of the passage is to understand it of all whom Christ has raised, and will raise from the dead.

And they that hear, i.e., who shall feel the force of the voice of Christ, or who shall obey Him, as hearing the voice of the Son of God, who calls the things which are not as though they were.

Ver. 26.—*For as the Father*, &c. *To have life in Himself* signifies three things. 1. To have life from Himself and from His own Essence, and from no other source. For the Essence of God is life, and His life is His Essence. God therefore essentially, and by His Essence, is essential, uncreated, and infinite life. 2. That God *has life in Himself*, is that He is the fountain of all life, of angels, men, and animals. As Euthymius says, *To have life in Himself* means that after the manner of a living fountain He is the Author of life, according to the words, "With Thee is the well of life" (Ps. xxxvi. 10). 3. Which follows from the two previous meanings, *to have life in Himself* means to have life in His own power, to be the Lord of life to all things living, so that He according to His own good pleasure gives them life, preserves it, and takes it away. This makes plain the unity of Essence, *i.e.*, of Deity, in the Father and the Son. For if the Son had a different Essence from the Father, then He would have life in another, that is to say, in the Father, who gave Him life. But now He hath life in Himself, *i.e.*, in His own Divine Essence, which He hath altogether in common with the Father. So S. Chrysostom. "Behold," he says, "how they differ not in any respect whatsoever, save that the one is the Father, and the other the Son."

So hath He given also, &c. In that He is the Son of God, and that according to the three ways just spoken of. As S. Augustine says, that His life might not have need of life, that He should not be understood to have life by way of participation: for if He had life by way of participation, He might, by losing the participation, become without life. Such doctrine concerning the Son accept not, think not, believe not. The Father therefore continues as life, the Son also continues as life. The Father is life in Himself,

not from the Son: the Son is life in Himself, but from the Father."

Ver. 27.—*And hath given*, &c. Because Christ as God hath life in Himself, from hence, in that He is man, He hath power to judge all men. The word *because* must here be taken specifically, and means *inasmuch as*. But it may be taken even more expressively in a reduplicative and causative sense, as giving the express reason why God gave Christ judicial authority. That reason is because Christ is the Son of Man, *i.e.*, because He deigned to become Incarnate. As though it were said, "God hath willed to judge men by Christ a man, that judgment might take place in a congruous manner, that is, after a sensible and human manner, that as He Himself saved the world by the man Christ, so He would also judge it by the same, by that man, I say, who is God, who took human life, and laid it down for man's salvation."

Wherefore it is that He by this great emptying of Himself, by which He willed to become man, merited this exaltation of judicial power, that He who was the Saviour of all should be the Judge of all. So Maldonatus and others. S. Augustine gives also a twofold reason. The first is, "that those who are to be judged might see their Judge. For those who shall be judged will be both good and bad. It was right that in the judgment the form of a servant should be shown both to the good and the bad, but the form of God should be reserved for the good only." The second reason is, "because the Judge shall have that form in which He stood before His judge. That form which was judged shall judge: unrighteously was it judged, but righteously shall it judge."

Ver. 28.—*Marvel not*, &c. . . . *the hour*, *i.e.*, the time of the Evangelical Law, which is the last, and in the end of which shall be the resurrection of the dead, and the final judgment.

In their graves: those who are dead and buried, including also the unburied dead. For as S. Augustine says, "By those who are buried in ordinary course, He signified also those who do not receive ordinary burial."

The voice of the Son of God: this shall be the sound of the arch-

angel's, probably Michael's trumpet, *Arise, ye dead, come to judgment.* This shall be accompanied by the sound of the trumpets and voices of other angels. The sound is spoken of as the voice of God, because by His command, through the ministry of angels, an effect shall be produced on the air which shall resound throughout the whole world, and be effectual as at least a moral instrument to raise the dead. For it is not necessary to attribute to this trumpet any physical power of raising the dead.

Ver. 29.—*They that have done good*, &c. . . . *shall proceed*, Greek ἐκπορεύσονται, *i.e.*, *shall go forth*, out of their tombs and their graves, towards the Valley of Jehoshaphat, where the universal judgment shall take place.

Christ here sets before the unbelieving Jews His authority to judge, that through fear of it He may make them fear, may make them contrite, and convert them. He did the same at the end of His life, when, being adjured by Caiaphas, the High Priest, to say if He was the Son of God, He answered that He was, and added (Matt. xxvi. 64), "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

There is nothing more terrible, and at the same time more effectual for rousing the minds of men to repentance and leading a holy life than a lively representation of the last judgment. So Christ, when He ascended into heaven, commanded His apostles by the angels to preach his return to judgment (Acts i. 11). S. Paul pressed the same thing upon the Areopagites (Acts xvii. 31). For in that judgment shall the destiny of each be finally decided for everlasting happiness or everlasting woe. "In all thy works," therefore, "remember thy last end, and thou wilt never sin" (Ecclus. vii. 40). In very deed that fateful day will be the last of this world, and the horizon of eternity, which shall separate the just from the unjust, and set them far apart, heaping upon the just utmost felicity, and weighing down the unjust with calamity, and that for ever and ever. Think constantly of this wonderful difference, be zealous for holiness, live for eternity.

Ver. 30.—*I cannot*, &c. Christ shows that His judgment, by which,

as man, He will judge all men, will be a just judgment, for this reason, that He cannot either judge or will any other thing than that which the Father judges and wills. For He, in that He is God, has the very same judgment, the very self-same Divine mind and will that the Father has. But in that He is man, He is wholly governed by the Divinity and the indwelling Word, so that He can neither judge nor will anything but that which the Godhead judges and wills. So S. Augustine.

As I hear, so I judge: always, and especially in the judgment day. *I hear*, i.e., *I know, I understand.* As S. Chrysostom says, "By *hearing* nothing else is meant than that nothing else is possible but the Father's judgment. I so judge as if the Father Himself were Judge."

Because I seek not Mine own will, i.e., Mine own alone, or diverse from the Father's will, for I have no such will, *but the will of Him that sent Me:* for My Divine will is identical with the Father's, and My human will is wholly conformable to the Divine will. As S. Augustine says, "not that He has no will of His own in judging, but because His will is not so His own as to be diverse from the Father's will." He gives the reason *à priori* why His future judgment should be just, because, indeed, His will is altogether subject and conformed to the Divine will, because it subsists in the Divine Person of the Word, and is ruled by it. For the will bends and rules the intellect and its judgment in whatever direction it pleases.

Ver. 31.—*If I bear witness of Myself*, that I am the Son of God, and therefore as man altogether conformed to the judgment and will of God, *My witness is not true*, that is, *legitimate, judicial, worthy of credit.* The word *true* here is not opposed to *false*, but to *untrustworthy, uncertain.* It answers to the Hebrew word *neeman, faithful, worthy of credit.* For it may be that a man may utter most true testimony concerning himself, and yet may fail to gain credit because of a suspicion that he has too great love of himself, as Euthymius says.

There is a *prolepsis* by which Christ meets a tacit objection of

the scribes, to the following effect: "Thou, O Jesus, proclaimest Thyself to be the Son of God, and so in all things to follow the judgment of God. But we will not believe Thee unless Thou shalt prove what Thou sayest by the testimony of God, or of men worthy of credit. This testimony of Thine in a matter which peculiarly concerns Thyself appears to us open to suspicion." Jesus replies, "I grant you that My testimony concerning Myself is not legitimate, nor worthy of credit, if I alone bear witness of Myself. I grant therefore that you need not believe Me alone; but I am not alone, but others worthy of credit bear witness of Me, as will appear by what follows." Christ is here speaking of the common opinion of the Jews, not uttering His own sentiments, as appears from chap. viii. 13, where the Jews openly object to Christ, *Thou bearest testimony of Thyself, Thy testimony is not true.* Then Christ answers, *My testimony is true*, &c., *because I am not alone, but I, and the Father who sent Me.* So S. Cyril.

Ver. 32.—*There is another who beareth*, &c. Another, viz., God the Father, who at My baptism spoke in thunder from heaven, *This is My beloved Son.* So S. Cyril, Bede. Again, *another, i.e.*, John the Baptist, testifies to Me. So S. Chrysostom and others. *Another* then here means, there are others who testify that I am the Son of God, namely, God the Father, John the Baptist, Moses and the Prophets, also My Divine works and miracles. For all of these Christ proceeds to adduce as witnesses to prove that He is Messiah, and the Son of God.

And I know that it is true. So far as I Myself am concerned, I do not need these witnesses, for by Divine knowledge I know that what they testify is true, that I am the Son of God. But I bring forward their testimony for your sakes, that ye may believe what is attested by so many witnesses.

Ver. 33.—*Ye sent unto John*, &c. Ye sent messengers to him as a man in your estimation holy, and worthy of all credit, to ask him if he were the Messias. John answered that not he, but I, am the Messias. This testimony he gave not out of friendship, or favour to Me, but *to the truth.* For that he would testify to nothing but

the truth, ye yourselves thought, when ye were willing to receive him as the Messiah. *Therefore ye cannot reject his testimony*, says Euthymius.

Ver. 34.—*But I receive not*, &c. I do not require the witness of John, for I am God, and the Son of God, to whom John, Moses, and the Prophets ought to yield, and be taught by, and receive authority from.

But this I say that ye may be saved: meaning, as S. Chrysostom says, "I do not need the testimony of man, for I am God. But since John, whom ye admire as a prophet, is of so great authority with you, when ye do not believe Me working miracles, I bring back to your remembrance his testimony, that I may draw you and save you."

Ver. 35.—*He was a burning and shining lamp:* Greek, ὁ λύχνος, *the illustrious and famous lamp.* John was not the light itself, shining of itself (for this was what Christ Himself was), but he was the lamp or lantern which, receiving light from Christ, burnt in himself with the knowledge and love of God, and afforded light to others by the example of his sanctity, and the fervour of his preaching. For God sent John after a long silence for ages of all the prophets, as it were a heavenly prophet, to be a lamp to illuminate the dark ignorance of the Jews, and to show them the true Light, Christ the Lord, and to bear a torch before Him. So S. Cyril and others. For the Only Begotten One is Light by nature, who, out of Light, that is, the Substance of the Father, hath shone forth. John indeed was a *lamp*, because he shone with light derived from Him. He shone through oil, *i.e.*, with the grace of the Holy Spirit, which coming into our souls as it were lamps, nourishes and keeps them. Wherefore the type of John was the lamp of oil burning before God in the Temple in the Holy of Holies. For so did John shine before Christ. Therefore was John the Baptist always a burning and shining lamp in the tabernacle of witness, as Cyril says.

Moraliter, S. Bernard (*Serm. de S. Joan Bapt.*) teaches that holy men and preachers ought first to burn with charity and zeal in themselves before they shine in preaching to others. "*John was a*

burning and shining lamp. It does not say, *shining and burning*, because the brightness of John sprang from his fervour, not his fervour from his splendour. For there are some who do not shine because they burn, but rather burn in order that they may shine. But these plainly do not burn with the spirit of charity, but with the love of vanity. Listen to Alcuin on this passage: "John was a lamp, enlightened by light from Christ, burning with faith and love, shining in word and action, who was sent before to confound the enemies of Christ, according to the words, 'I have prepared a lamp for My Christ, I will clothe His enemies with confusion'" (Vulg.)

Such a one was S. Athanasius. Hence S. Gregory Nazianzen (*Orat.* 21), speaking in his praise, calls him "the eye of the world, the prelate of priests, the leader and master of confessors, a sublime voice, a firm pillar of the faith, next to John the Baptist, a second burning and shining lamp." He adds, "Athanasius was as an adamant to the persecutors" (by his invincible patience), "a magnet to disputers, to attract them to himself, and to make them be at harmony one with another." And again, "Let virgins praise him as their betrothed, wives as their director, anchorites as him who wakes them up, monks as their lawgiver, the simple as their guide, those given to speculation as their theologian, the joyous as their moderator, the unfortunate as their consoler, the aged as their staff, youths as their instructor, the poor as a dispenser, the rich as their almoner, the sick as their physician, the whole as the guardian of their health, and, in short, all as he who is made all things to all that he may gain all, or as many as possible." Such a one was S. Basil, of whom the same Nazianzen says, "The voice of Basil was as thunder, because his life was as lightning." Because he lightened in his life, therefore did he thunder with his voice.

But ye wished to rejoice for an hour (Vulg.), *i.e.*, for a short time, *in his light.* When John began to preach with so much sanctity of life and zeal, ye rejoiced because so great a prophet had been sent by God, who, ye trusted, would be your Messiah. But when John began to rebuke your wickedness, and to indicate that I, the poor and lowly One, was the Messiah, ye despised John. Ye would not

believe his testimony, because if ye had believed it, ye would have received Me as the Messiah.

Ver. 36.—*But I have greater witness*, &c.: *i.e.*, than John's witness; *greater* in the sense of *surer*, *more efficacious*, that I am Messiah, the Son of God. This greater testimony is My works, My miracles which the Father hath given Me, that by them I may show that He hath sent Me. "For one might find fault with John's testimony, as if it were given out of favour," says Euthymius; "but the works being free from all suspicion stop the mouths of the contentious," says S. Chrysostom. "For the works might convince even the insane."

The works (the miracles) *which I do*, &c., such as the recent healing of the paralytic. I speak of My supernatural works, which could not be effected by any natural cause, but are peculiar to God alone. Wherefore they are as it were the seal of God, by which He bears testimony to Me, and seals and confirms My doctrine. So S. Chrysostom and others.

From this it follows that the Jews both could and ought to have known of a certainty that Jesus was the Messiah, or the Christ, and the Son of God, by the miracles which He wrought. 1. Because He did them with this end and object, that by them He might prove that He was Christ and God. 2. Because Jesus did all the miracles which the prophets had foretold would be done by Christ. 3. Because although certain of the prophets and holy men had done some miracles, they had done neither so many nor so great as Jesus had done. Again, the prophets had wrought miracles, not by their own power, but through invoking God; but Christ did them by His own power, and His own authority, as being the Lord. Whence it was easy to discern that He was the Messiah and God.

In two special ways therefore the miracles of Jesus prove that He is God. First, by the way in which He wrought them, as I have said; because He employed that most mighty power, peculiar to Himself, in working miracles. Then He reserved some miracles to Himself, which by their very nature prove beyond possibility of doubt that He was God. Of this sort was His birth of a Virgin, His

knowing the secrets of the heart, and what was in man, and all things. This last was the reason which the apostles gave for believing that He came forth from God. Of like nature was His foretelling all things which were about to happen in His Passion, death, and resurrection, according to the Scriptures. Also that when He willed He laid down His life upon the cross, and resumed it on the third day; that He ascended into heaven; that He sent the Holy Ghost; lastly, that He transmitted that marvellous power of working miracles to His apostles and seventy-two disciples. This also was peculiar to Christ of which I am about to speak,—the force and the power at all times and in all places, ready and at hand, wholly unrestricted, of working such great, such incredible miracles, and so wholly beyond the power of nature; so full and perfect, so salutary, so true, so sure and glorious, so Divine, and so in accordance with the character of the Son of God; among which stands pre-eminent that salutary and instantaneous power of healing every kind of disease in all who in all places and at all times approached Him for the sake of recovering their health. This absolute power, and ever-abiding virtue, belongs to Christ alone. Neither Elijah, nor Eliseus, nor even Moses, nor any angel, had it in the time of the Old Testament; for all these only wrought miracles at intervals, as appears from perusing their histories. Moreover, their miracles are summed up in a definite number; the miracles of Christ were continuous and incessant, and could not be numbered. So S. Augustine and others. Add to all this the results of the death of Christ, the conversion of the whole world by twelve fishermen, the fervour of the faithful in the primitive Church, the unconquerable strength of innumerable martyrs, yea, the exultation in their torments of even boys, virgins, and women. All these things proclaim aloud that Christ is to be worshipped, loved, and adored as the Son of God, for He alone could work such Divine works peculiarly belonging to God.

Ver. 37.—*The Father*, &c. . . . *hath borne witness*, as at My baptism. Again, *He hath borne witness concerning Me*, through the Scriptures by Moses and the prophets.

Observe, Christ in this place, besides the testimony of John, adduces three other and greater witnesses to show that He is the Messiah: 1. By His miracles (ver. 36); 2. By the Father's voice at His baptism; 3. By the Scriptures (ver. 39).

Ver. 38.—*Ye have not His word abiding* (Arabic, *made strong*) *in you*, &c. The connection and subsequent argument of these words is obscure, which different writers explain in different ways.

1. You may explain them as a sort of concession, thus: "You, O ye scribes, when I allege the testimony of God My Father concerning Me, make objection that ye have not heard it, that ye have neither seen His face, nor His appearance, as Moses saw, whom ye profess to believe. I grant what you say, but I add that no one, not even Moses, heard God's own voice, nor saw His appearance, nor His face. They only beheld that immense fire by which God was concealed, and heard a sound formed in the air by an angel, instead of God's voice. For I alone, who am the Son of God by nature, have heard His real voice, and seen His appearance, or His Divine face, which I see continually. Nevertheless I urge upon you that ye have heard the voice of God giving attestation to Me, when at My baptism the Father publicly declared, *This is My beloved Son, in whom I am well pleased.* Again, ye have heard the word of God concerning Me in the Holy Scriptures, Moses and the prophets, who bear witness that I am the Messiah. But ye, although ye have heard this word and testimony of God concerning Me, yet have it not abiding in you, because ye receive not in your minds, nor understand, nor believe it, inasmuch as ye do not believe in *Me*, as sent by God. In this ye gravely err and sin. For if ye have heard the word of an angel in God's stead speaking with Moses as His servant, and believe him, much more ought ye to believe the Word of God bearing witness to Me that I am His Son, especially since Moses bears witness to Me, and bids you to hearken unto Me, as follows. So Euthymius. This meaning seems clear, plain, and true.

2. However, S. Hilary (*lib.* 9, *de Trin.*) thus connects and expounds this whole passage. "This is why ye have not heard His voice, nor seen His appearance, neither doth His word abide in you, because

ye do not believe in Me." As though it were said, "If ye would believe in Me, ye would hear the Father's voice, and see His appearance. For he that seeth Me seeth the Father also. In like manner, he that heareth Me heareth the Father also, and the word of the Father abideth in him."

3. SS. Cyril and Chrysostom think that these words were spoken to confound the Jews, who boasted that they had heard and seen God promulging the Decalogue on Sinai. "Ye boast falsely, O ye Jews, that ye have seen and heard God on Sinai, for God is a pure Spirit. Wherefore that voice which ye heard, and that appearance of fire which ye saw on Sinai, was neither the voice nor the true appearance of God, but only a corporeal symbol and figure, shadowing forth to you who are fleshly and ignorant the invisible Godhead."

4. S. Athanasius (*lib.* 4, *cont. Arian.*) by the *Word*, Greek, λόγος, understands Christ the Son of God, who is the Word of the Father. This he asserts is aptly joined with the appearance and form of God, because He is the *character*, and *the lively image* of the Father. And the meaning is, "Ye have not heard the voice of God, nor seen His form; and when there remained for you one only way to do this, by believing in Me, who am the Word of the Father, and the image of His Substance (or Person), whom whosoever seeth sees also the Father, ye despise this way, and will not believe Me. Wherefore ye know not the Father, and are deprived of Divine knowledge."

5. Toletus: "Ye, O ye Jews, being terrified by the voice of the angel's trumpet, and by the fire that lightened on Sinai, asked that ye might not hear any more that terrible voice, nor see the dreadful fire, but that God might speak to you by Moses as a mediator. But you keep not the promise by which you bound yourselves. You accepted the stipulation that ye would hear the Prophet of your own nation whom He should send. But His word and compact abide not in you, because what ye promised ye are not willing to fulfil. For, behold, I am He whom He has sent, and ye neither believe Me, nor hear Me, as ye promised."

The first meaning seems the best and most apposite.

Ver. 39.—*Search* (scrutamini) *the Scriptures*, &c. The word for *Search* in Greek, as well as Latin, may be taken either in the indicative, or the imperative mood. Cyril takes it in the indicative: "Ye, O ye scribes, assiduously turn and search the Scriptures which bear testimony concerning Me, but ye do not care to understand them, because ye will not come unto Me." But SS. Augustine and Chrysostom, Theophylact, Euthymius, and others, take it in the imperative: "Search ye the Scriptures, and in them ye will find God the Father bearing witness to Me."

Moreover, by the word *Search*, Christ, says S. Chrysostom, pressed upon the Jews not merely the bare reading of the Scriptures, but a thorough and diligent examination of them. He did not say, *Read the Scriptures*, but *Search* them. Dig out the hidden treasures which they contain concerning Me and Divine things, just as those who search for veins of gold and silver dig in the earth to find them. Thus the Beræans to whom Paul preached (Acts xvii.) searched the Scriptures, with a sincere desire to know nothing but the truth. Therefore in the Scriptures they found Christ whom Paul preached to them.

Because in them, i.e., in understanding and believing them, *ye think*, &c. Because if any one believes and does what the Scriptures bid him, he will attain eternal life. From this it is plain that most of the Jews, and especially the Pharisees, believed in the immortality of the soul, and in an existence after death, in which God would give eternal life to the just, and death eternal to the unjust.

And (Vulg.), *i.e.*, *because*, for the Hebrew *vau*, or *and*, often has a causative force, meaning *because*, for Christ now gives the reason why He said, *Search the Scriptures:* because *they are they which testify of Me.* Many parts do this literally, many more in an allegorical and mystical sense. For "Christ is the end of the Law" (Rom. x. 4). And as S. Peter says, "To Him give all the prophets witness, that all who believe in Him should receive remission of sins through His name." Let therefore the reader of Holy Scripture, but especially interpreters, doctors, and preachers search

the Scriptures, and they will find Christ in them all, either openly revealed, or else veiled in shadows and figures.

Ver. 40.—*And* (yet), *ye will not*, &c. "Ye do not wish to cleave to Me, to believe in Me, to receive My doctrine and My law."

Ver. 41.—*I receive not brightness* (Vulg. *claritatem*), Greek, δόξαν, i.e., *glory, from men.* There is an anticipation, "Ye, O ye Scribes, suspect, and object that I preach such great things of Myself, and so carefully endeavour to prove My dignity and authority out of the desire of vain glory, that I may catch the breeze of popularity, being desirous of being taken to be the Son of God. I answer that I do not preach these things about Myself in order that I may get glory from men, but for your own sakes, that I may save you. For I am even athirst for your salvation. For I know that no one can be saved, and possess eternal life, but by Me, whom God has appointed the Saviour of the world." So S. Cyril.

Ver. 42.—*But I know you*, &c. "I know and penetrate the inmost recesses of your hearts (for I, being God, am the Searcher of hearts), and I see in them nothing of Divine love, but that they are full of ambition, avarice, and pride. And this is the reason why ye will not receive those clear testimonies which I bring forward in My favour. The root from whence your unbelief and obstinacy spring is not ambition of glory in Me, but your own lack of charity. For if ye truly loved God, ye would indeed acknowledge that I have been sent by Him, and am clearly described in the Scriptures." Thus even now the cause of heresy in many is a vitiated love, because indeed many love the liberty of the flesh which heresy teaches, and do not love God, who forbids it.

Cyril connects this verse with what precedes, thus,—"I have not proclaimed these great things about Myself for the sake of glory, that I may gain human praise, but that ye may learn (as I know) that the love of God is not in you, deprived of which, how can ye come to Me who am the Son of God?"

Differently also Maldonatus and Toletus: "I preach that I am Messiah, and the Son of God, not because I seek the vain glory of men, but because I know that ye have not that love of God which

leads to eternal life, so that I may lead you to this love by faith, by which ye may believe in Me."

Ver. 43.—*I am come*, &c., *in My Father's name*, as the Son sent by God the Father, that by His authority I may fulfil those things which He has promised to you concerning Messiah, to His alone praise and glory, so that through Him there may be showered upon you the knowledge of God, grace, salvation, and eternal life. This I have clearly proved to you by the many testimonies which the Father hath given Me. Yet ye do not receive Me, but treat Me as a false prophet. Wherefore by the just judgment of God it shall come to pass, that if another, who is really a false prophet, shall come to you, one who is not sent by God, but who shall come in his own name, *i.e.*, in his own authority, falsely boasting himself to be the Messiah, such an one ye will receive. *Another* therefore will be that Antichrist whom the Jews will receive, though they rejected Christ. To this apply the words of Paul (2 Thes. ii. 10), "Therefore God shall send upon them the working of error, that they may believe a lie, that all may be judged, who have not believed the truth, but have consented to iniquity." So SS. Chrysostom, Cyril, Augustine, and the ancient writers, *passim*. Again, *another* may mean any false prophet, pretending to be Christ, and therefore a forerunner of Antichrist, like that Egyptian, shortly after the time of Christ, who led thousands of men to destruction (*see Jos. Bell. Jud. lib.* 2, *c.* 12).

Ver. 44.—*How can ye believe*, &c. "Ye love human glory, brief and poor: wherefore ye contemn Me, who despise human glory, and teach that it ought to be contemned; and that the Divine and eternal glory ought to be aimed at, which God will begin in the saints on earth, and bring to perfection in Heaven."

Ver. 45.—*Think not*, &c. Listen to Cyril, "He declares that there was no need of any other accuser, for that although all others were silent, the law of Moses by itself was sufficient for the condemnation of the Jews who did not believe in Him." He names Moses because the Jews placed all their faith and trust in him. As they said, "We know that God spake unto Moses: as for this fellow, we know not from whence He is" (John ix. 28).

Ver. 46.—*For if ye had believed Moses, perchance* (Vulg.) *ye would also have believed Me. Perchance;* so the Vulgate often translates the Greek, ἄν: but it is here used in the sense of *assuredly*. It is an expression of *confirmation*, not of *doubt*. "*Assuredly* ye would have believed Me." Hence some copies omit the word *perchance*.

For he wrote of Me: both in Leviticus, and the whole Pentateuch; for all his ceremonies and narrations prefigured Me. Also he clearly and expressly wrote of Me (Deut. xviii. 15, 18), saying, "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

Again Moses wrote of Christ (Gen. xlix. 10), when he speaks of the time at which Messiah was to come. "The sceptre shall not be taken away from Judah, nor a leader from his thigh, until He that is to be sent shall come: and the same shall be the expectation of the nations" (Vulg.)

For already the sceptre had failed from Jacob, and had been transferred to Herod. Therefore it was the time of Messiah's Advent.

Ver. 47.—*But if*, &c. This is an argument *ad hominem*. For the Jews preferred Moses to Christ. Wherefore He rightly reasons against them thus: "If ye do not believe the writings of Moses (of whom ye make the highest account) which he wrote concerning Me, far less will ye believe My own words. In vain therefore do I bring so many testimonies, since I see you confirmed and obstinate in your hatred and rebellion against Me. Therefore I conclude My discourse. I will keep silence and depart."

CHAPTER VI.

1. *Christ feedeth five thousand men with five loaves and two fishes.* 15 *Thereupon the people would have made him king.* 16 *But withdrawing himself, he walked on the sea to his disciples:* 26 *reproveth the people flocking after him, and all the fleshly hearers of his word:* 32 *declareth himself to be the bread of life to believers.* 66 *Many disciples depart from him.* 68 *Peter confesseth him.* 70 *Judas is a devil.*

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

Ver. 1.—*After this*, &c. Tiberias is here named, because the desert in which Christ fed the five thousand was near to Tiberias.

After this, not immediately, but almost a year afterwards. For the healing of the paralytic, and the dispute of Jesus with the Jews consequent upon it, which John had related in the foregoing chapter, took place in the beginning of the second year of Christ's ministry. But the things which he relates in this sixth chapter took place at the close of the same year. This is plain because Christ healed the paralytic at the Passover (v. 1). But He did the things now to be related shortly before the Passover of the year following, as appears from the 4th verse. John therefore omits all that Christ did in the second year of His ministry, viz., His creation of Twelve Apostles, His Sermon on the mount, His sending His Apostles forth, as well as many other things. John omits them because they had been fully narrated by the other Evangelists. But he here inserts the narrative of the multiplication of the loaves, because, though related by the other Evangelists, it was the occasion of Christ's discourse concerning spiritual food, and the food of the Eucharist, which John here gives at length, and which was wholly passed over by them.

Ver. 3.—*He saith unto Philip*, &c. Observe, this was the order of what was done. Christ beholding from the mountain the crowd which followed Him, came down to them and received them kindly, taught them, and healed their sick until the eventide. The evening being at hand, His disciples asked Christ to dismiss the multitude, and refresh Himself with food. But Christ bade them first feed the hungry throngs. This, they said, was impossible, because 200 denarii worth of bread would not suffice for so many. By and by Christ proposed the same thing to Philip, probably because he had been most anxious in asking Christ to dismiss the multitude.

Philip gave the same answer as the others with regard to the quantity of bread that would be required.

Ver. 11.—*When He had given thanks* to God the Father, looking up to heaven, He implored the help of God to multiply the loaves. Then He blessed them (as the other Evangelists relate), and the Syriac has here, *He distributed to those who had sat down*, miraculously multiplying the loaves during their distribution. S. Dominic and S. Francis imitated Christ in this matter. When in the General Chapter of the Friars Minor there was nothing to eat, they being full of faith, said, "Let us go and pray to Almighty God, who satisfied five thousand men besides women and children in the desert. His power and His mercy are no less now than they were then, that we should despair of His goodness." They continued in prayer until they were assured concerning the Divine will. Then at the hour of dinner S. Francis bade the brethren sit down in the refectory. This done, they see enter twenty young men of noble appearance, girded, and prepared for service. These supplied bread, wine, and every kind of needful refreshment to the company, in number five hundred. When dinner was ended they bowed and saluted the brethren, and went out of the refectory two by two, to the admiration of the brethren, who praised God for His marvellous care and providence. (*See Luke Wadding's Annals of the Friars Minor*, A.C. 1219, *num.* 11.) S. Dominic did the same thing at Rome at S. Sixtus'. When there was no food in the house he commanded the brethren to sit down to the table, and blessed it. Then lo, there came in two angels, having the appearance of beautiful youths, who placed before each one of the hundred brethren a very white loaf. Then they bowed their heads, and departed. (*See the Life of Dominic, lib.* 3, *c.* 4.) I have visited and venerated the place at Rome where this was done, and seen a painting of it.

Ver. 15.—*That they might take Him*, &c., *i.e.*, the king Messiah, who, the Jews thought, would give them abundance of corn, wine and oil, gold and silver. This was why they wished to make Him a king, not for His advantage, but their own. Such is the Messiah,

whom the foolish Jews expect even now, one like Solomon, to give them riches and plenty.

Ver. 21.—*They wished therefore*, &c. They wished Him, now that they recognised Him, whom they had before taken for a spectre, and been affrighted at. *And immediately, i.e.*, by the power and virtue of Christ's presence, *the ship was at the land.* As Nonnus says, "By the Divine impulse the ship of her own accord touched at the distant port, as it were a soul with wings." This land was *Genesar*, as S. Matthew calls it (xiv. 34), or *Genesareth*, as S. Mark (vi. 53). The ancient name was Cenereth, from the city so called, which was near Capharnaum. From this place the whole sea of Galilee was called the Lake of Cenereth, or Genesareth. Moreover the city of Capharnaum was situated in this land of Genesareth, to which, John says expressly, Jesus sailed with His disciples (vi. 17, 24, 25). Here was uttered His prolonged discourse concerning heavenly bread and the Eucharist. For the 60th verse says expressly, *These things He spake, teaching in the synagogue in Capharnaum.*

Observe the expression, *and immediately.* From this it follows that Christ caused this ship to fly in a moment to the harbour of the city of Capharnaum. Thus it sped eight or nine miles in one moment. For this was the distance between Bethsaida and Capharnaum. For the disciples in sailing from the place where Christ fed the five thousand which was midway between Bethsaida and Tiberias, had gone twenty-five or thirty furlongs, or four or five miles (see ver. 19), and were about, or a little past Bethsaida, when Jesus, walking upon the sea came to them, and entering into the ship, caused it to fly from that spot, as it were, in a moment, and land at Capharnaum. Thus He caused the ship to traverse eight or nine miles, as it were, in a moment. Learn from this to accomplish all thine actions with Christ, having Christ for thy leader and guide. With Him thou wilt do great things, without Him nothing. Thus S. Peter, though he toiled all night, without Christ, caught no fish: but as soon as He came and bade him let down the nets, he caught an immense multitude of fishes. Therefore as Nazi-

anzen says in his Poems, "Happy is the man who buys Christ with all that he has."

Ver. 22.—*The next day*, &c., . . . *across the sea*, understand, *in respect of the disciples*, who had sailed to the other side of the lake. The meaning is,—The day after that on which Christ had fed the five thousand, the multitude who had been thus fed continuing in that place across the sea, when they knew that there was only one boat there, in which the disciples had embarked alone, Jesus being left on the land—*they sought Jesus*, must be understood. For they did not know that He had walked on the sea by night, and joined the ship.

Ver. 23.—*But there came*, &c. We can see from this verse that the place where Christ multiplied the loaves was near Tiberias, and therefore that those who sailed from thence to Bethsaida and Capharnaum must have sailed past Tiberias. The meaning is, the report of the miracle being spread abroad, many both from other places as well as Tiberias, came to the place where the miracle was wrought, that they might see and hear Jesus who had done such great things.

Ver. 25.—*And when they had found Him . . . across the sea*, that is to say in the synagogue of Capharnaum, as is plain from verse 59. *When*, and how *camest Thou hither?* "For we know that yesterday Thy disciples went into the ship by themselves at the desert of Bethsaida, and that Thou remainedst there on the land." They did not know that Jesus had walked upon the sea in the middle of the night.

Ver. 26.—*Jesus answered*, &c. Through modesty He did not answer their question directly, lest He should be forced to say that He had come walking upon the sea. He gave a reply therefore, which had more direct concern for His questioners, namely, that they were seeking food for their bodies rather than for their souls. "Ye ask Me, not because ye saw the miracles by means of which I labour to teach you faith and repentance, and the other evangelical virtues, by which ye may arrive at everlasting life. *Ye seek Me*, not that ye may receive of Me the food of the soul, *but because ye did eat of the loaves*, which I miraculously multiplied, and which I

made pleasant to your taste, in order that ye may again have a like experience." For many are the lovers of the loaves and fishes rather than of Christ and eternal salvation. For the carnal have a taste only for carnal things, because they do not receive spiritual things.

Ver. 27.—*Labour not*, &c. *Labour:* Greek, ἐργάζεσθε, *i.e.*, strive with zeal and labour and sedulous care to get food, not that of the body which perisheth, but of the soul which perisheth not. Wherefore the Arabic translates, *labour not on account of the food which perisheth, but on account of the food which endureth unto eternal life.* As Euthymius says, "Labour with the whole mind, with all your care continually. He does not command to labour for the food of the soul only, but He admonished them to care for the food of the body by the way, but for that of the soul with their whole heart."

Christ rises and draws the multitude from that corporeal bread with which a little while before He had fed them in the desert, to the far better, and far more needful spiritual bread. As though He had said, "I have given you barley bread without any labour of yours, but work ye, and labour with all your might, that ye may obtain spiritual bread, to nourish you, and bring you to everlasting life." In like manner, from the water of the well He led the Samaritan woman to spiritual water, that He might teach His faithful followers, and especially Priests and Religious, to do the same, so that in their colloquies they may lead the people from corporeal to spiritual things. Wherefore from this saying of Christ Cyril rightly says, "We must have no care for the flesh, but we must watch for things that are needful for eternity. For he who follows after bodily pleasures differs in no respect from the beasts, but he who cleaves to nature, and leads his life according to the spiritual law, and is wholly given up to those things which are given us by God, and prepare our way for the things above, such a one seems to me to know himself, nor to be ignorant that he is a reasonable being, made in the image of his Creator."

You will ask, what is that food enduring unto eternal life, which Christ bids us work for that we may gain it? The heretics called

Massalians, or Euchites, *i.e.*, Prayers, thought that it was prayer. As though Christ said, "Do not work with your hands, because the work of the hands perisheth, but alway pray to God in your hearts, because prayer is the food of the spirit, and remaineth for ever. These heretics said that we should not labour with our hands, but should pray always. See S. Chrysostom on this passage. But this is a heresy which S. Paul condemns (2 Thess. iii. 10), saying, "If any one will not work, neither let him eat."

I say then that this food which abideth is faith, charity, grace, good works, even all things which lead us to life everlasting, and especially the Eucharist, as we shall see in verse 54. So Maldonatus, Bellarmine, and others. For gradually does Christ ascend from minor and common things to those which are greater and of the highest importance, such as the Eucharist. As S. Augustine saith, "To believe in Him is to eat the food which endureth unto life eternal. Why do you make ready your teeth and organs of digestion? Believe, and thou hast eaten."

Secondly, more appositely, properly and precisely, this spiritual food is the Eucharist, as Christ fully explains (verse 54). For He first generally (*in genere*), in the way of a proposition, speaks of this food as *heavenly*, and *enduring unto eternal life.* By and by in verse 35, He particularizes, determining what this food is, and asserts that It is He Himself. *I am the Bread of Life.* At length, in the 54th and following verses, He clearly unfolds the whole matter, and says that His Flesh and Blood in the Eucharist is this Bread and this Food. *Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you.* And, *My Flesh is meat indeed, and My Blood is drink indeed.* For in the space of a year and a half, just before His death, He was about to institute the Sacrament of the Eucharist, and in It to give us His own Flesh and Blood, as the spiritual meat and drink of the soul. But here in those intermediate verses He frequently exhorts to faith, because faith is a prime requisite in the Eucharist.

The meaning then is, Do the works of faith, believe in Me, give credit to My words, so shall ye seek, and shall indeed obtain the

food of the Eucharist, which shall not only nourish your souls, but bring them to eternal life. For Christ distinguishes the work of faith from the food of the Eucharist, which was to be obtained by the work of faith; as the means is distinguished from the end to which it leads. Wherefore by and by, when the Jews ask about the work, that is, the way and the means by which they might gain this Bread, Christ answers (verse 29), *This is the work of God, that ye should believe in Him whom He hath sent.* So Theophylact says, "He calls the food which abideth the mystical reception of the Flesh of the Lord." And Rupertus, "He that endureth unto life eternal, that is, He who is eaten in this mortal life, is profitable to this end, that He should give everlasting life to the world"

For Him hath God the Father sealed. God, Greek, ὁ Θεὸς, the Heavenly Father, who is the Most High God. *Signed*, (Vulg.), Greek, ἐσφράγισε, *sealed.* This *signing*, or *sealing* of Christ, is threefold, the first of which is the cause of the second, the second of the third. The first is of Christ's Divinity, the second and third of His Humanity. In the first place then, Cyril thus expounds (*lib.* 3, *c.* 29), "To be signed is put for to be anointed (for He who was anointed was signed), and denoted by the word *signing*, that He was formed as to His nature after the form of the Father, so to speak, that He might appear to say, 'It is not difficult for Me to bestow upon you the enduring Food, by which ye may be brought to the unspeakable delights of eternal life.' For the Son is the *character* of the *Hypostasis* of God the Father: and the *character* by which He has been signed by the Father is nothing else but the very form and substance of the Godhead." Thus Cyril: so too, S. Paul (Heb. i. 3), "Who being the splendour of His glory, and the *character* of His substance." Whence S. Gregory Nazianzen speaks thus of the glory of the Son (*Orat.* 42), "He is the Fountain of life and immortality; He is the expression," that is, the similitude, the seal, "of the Archetype: He is the immovable Seal," that which is not altered, or changed to any other form: "He is the Image in all respects like: He is the *Term* and Reason (Greek, ὅρος καὶ λόγος) of the Father." These two last expressions Nicetas takes as similar

in meaning, that the Son is the Word of God the Father, *i.e.*, the *definition*, the *demonstration*. For as a definition demonstrates that which it defines, so does the Son *demonstrate*, and as it were *define* the Father. Thus Nicetas.

2. S. Hilary (*lib.* 8, *de Trin.*) more correctly and appositely; The Father, he saith, hath sealed the Son, not in the Divinity, by communicating to Him His own Godhead, but in the Humanity, since He hath united it to the Word, and hath communicated to it the Divinity of the Word. For a seal, he says, is wont to be impressed upon a different substance, which is called the impression. So the Humanity is sealed by the Divinity of the Son. So also Augustine: and from him Toletus saith, "Because the Son, who is the image and *character* of the Father is united to the Humanity, therefore the Humanity is said to have the seal and *character* of the Father."

3. S. Chrysostom and many others say, The Father hath sealed the Son, *i.e.*, by the voice from heaven at His baptism, *This is My Beloved Son*. He showed and demonstrated by His miracles, as seals, that He was His very Son. And He confirmed Him as the promised Messiah, who was able to impart convenient Food to all who desired eternal life. It comes to the same meaning if you interpret *sealed* to mean *gave authority*, because we are wont by impressing a seal to give credit and authenticity to letters.

This sense is easy and plain, but the second meaning is more solid and sublime. This third meaning flows from the second, and completes and perfects it. For the Father by His own voice and miracles, which are as it were His seals, has testified to man that He has sealed the Humanity of Jesus with the Divinity of the Word, and has impressed upon it the *form* of His own Divinity, that is, has testified that this Man Jesus is true God, and the Son of God, so that He may give and gain for Him among men, authority to teach, to enact laws, and to found a new Church. Wherefore the Gloss says, *He hath sealed*, *i.e.*, He hath set Him apart from others by His own sign."

Ver. 28.—*They said*, &c. Cyril thinks that the Jews asked this from arrogance, as being angry with Christ because He would

have reproved them as being careless about their souls. As though they said, "Thou reprovest us for seeking after earthly bread and despising the Food of the soul. Tell us then what new work of God Thou affordest, by which we may please God and feed our souls, in addition to those works which Moses gave us to do, and wrote in the Pentateuch."

But S. Chrysostom thinks they said these words out of gluttony, because they were again hungering after the loaves of Christ, with which they had been fed. That they asked what were the works of God, with which Christ wished them to feed their souls, not because they intended to do them, but because they would gain His good-will, and so invite Him to renew the multiplication of the loaves.

More correctly, S. Augustine and others think that the Jews spoke with a serious desire of doing these works. For many among them being stirred up by the doctrine of Christ, and stimulated by this miracle of the loaves, were desirous of salvation. Therefore they ask Christ what works they ought to work, by which they may obtain of God that enduring Food, which would nourish their souls, and bring them to eternal life. And Jesus answers sincerely their sincere question, and teaches them what were the works of God. This He would not have done, if they had not been in earnest.

They called then *the works of God*, not only those which were pleasing to God, nor those which are the food of the soul, nourishing it to eternal life, as Leontius thinks. For they knew by the Law of Moses what works were pleasing to God. But by *the works of God* they mean those which He especially appointed and sanctioned by Jesus, whom He sealed, that by them they might obtain that spiritual Food of which Jesus preached, which nourishes us, and brings us to eternal life. For when they had heard that this was the Food of life eternal, and that God had sealed Christ that He might give this Food, they rightly call *the works of God* those which it was necessary to work in order to obtain this Food. And what they were they ask of Jesus, not doubting that He who had been so powerful and liberal in nourishing their bodies, could be equally, or rather,

more powerful and liberal, in teaching them what it was, and supplying the Food of the soul.

Ver. 29.—*Jesus answered*, &c. Believe, *i.e.*, in Myself, who by so many arguments and miracles have proved that I am the Messiah sent by God. For the sake of modesty He speaks in the third person. As though He said, "That work by which ye will obtain Food from God to nourish the soul unto everlasting life, is to believe in Me. For I bestow this Food upon those who believe in Me: for I Myself am this Food." This He says (verse 35).

That ye may believe, and believing, may obey Me, and observe My law and doctrine, and fulfil it indeed. Under the term *faith*, as a root, Christ and Paul understand all the works of charity, penance, temperance, and all other virtues which faith stirs up and generates. Wherefore Theophylact says, "Faith assuredly is a holy and perfect work, and satisfies those who possess it. For dilligent faith leads to every good work, and good works preserve faith. For works are dead without faith, and faith is dead without works."

Ver. 30.—*They said*, &c., *i.e.*, those of the crowd who were bolder than the rest, who knew and thought less of Jesus. For they had seen the miracle of the multiplication of the loaves the day before, whereby Christ had fed five thousand men, but upon this they set small value, and ask for one still greater and more wonderful. As though they had said, "Thou, O Jesus, askest of us a great, nay a stupendous thing, namely that we should believe in Thee as the Messiah and the Son of God. But for this the miracle of the loaves which Thou wroughtest yesterday, does not suffice. For Moses did a similar, yea, a greater work. Show us therefore a heavenly and Divine and worthy sign, by which God may attest that Thou art His Son, and our Messiah." Therefore they add by way of explanation,

Ver. 31.—*Our fathers . . . as it is written* (Ps. lxxviii. 24). As though they said, "Moses fed our fathers in the desert, even more than six hundred thousand men, with heavenly and most sweet food, even the manna, and that daily for forty years, which was a greater thing than Thy multiplication of the loaves yesterday: and yet Moses did not wish to be accounted, or believed to be Messiah, and the Son of God.

Since then you, Jesus, desire to be so accounted of, it is necessary that you should work greater miracles than Moses." So SS. Augustine and Cyril. The latter adds, "Such was the sign they asked of Christ, and thinking it a small matter that they had been miraculously fed for one day, they ask for food for a long period without labour. On such terms they seem to promise that they will assent to His doctrine." As though they said, "Feed us all our lives, as Thou didst feed us yesterday, and as Moses fed our fathers for forty years. Then we will believe Thee when Thou declarest that Thou art Messiah, the Son of God." So reasoned the Jews, as being animal and carnal, when they ought rather to have reasoned according to the spirit, thus, "This Jesus has multiplied bread, He heals whatsoever sick persons He pleases, He casts out devils, He raises the dead, and does many other miracles which Moses did not do. And He does them with this very end and object, that He may by them prove that He is the Messiah sent by God: therefore He must be truly the Messiah." When Moses gave the manna, and showed other signs, he did not do them in order that he might prove that he was the Messiah, but only a leader of the people, and a lawgiver sent by God. Wherefore the people believed in him, and so accounted of him. "Do you therefore in like manner," saith Jesus; "believe in Me, and account Me to be such a one as I prove by My miracles that I am, even the Messiah."

Bread from heaven, i.e., *heavenly, in heaven*, or *in the air*, formed by angels, and raining down, or rather snowing and hailing from thence into the camp of the Hebrews. For the manna came down like small hailstones from the sky. The Hebrew of Ps. lxxviii. 24 is דְּגַן שָׁמַיִם, *degan scamaim, corn, or wheat of heaven.*

Ver. 32.—*Jesus said therefore*, &c. Christ here refutes the cavilling of the Jews, and shows that He is greater than Moses, and gives better bread than Moses gave in giving manna. He opposes therefore, and prefers His own bread, *i.e.*, Himself in His Body in the Eucharist, as He Himself unfolds (Vers. 35, 51, 54, &c.), to the Mosaic manna, and this in three ways. (1.) The first is, because Moses, who was a mere man, gave the manna, and that only to

Israel, *i.e.*, to the Jews in the desert: but it is God the Father who gives this bread, and that to the whole world.

(2.) Because the manna was not really bread from heaven, but only from the atmosphere, coming down like dew, or hail. For it is only *the bread of heaven* by a figure of speech, as we say *the birds of heaven*, because they fly in the heaven, that is, in the air. But His bread, He said, really came down from the highest heaven, even from the Bosom of God the Father. Therefore It alone was truly heavenly and Divine, of which, in truth, the manna was only a type and shadow. So S. Chrysostom, &c.

(3.) The third way is consequent upon this—that the manna only fed the body for a time: but the Bread of Christ feeds and quickens both body and soul for ever. So SS. Chrysostom and Cyril. For though it be that Christ and the Eucharist do not remove temporal death from Christians who communicate devoutly, yet it is the cause that they will rise again from death, and after that die no more for ever. For the Resurrection is an effect of the Eucharist, as will appear from verse 50.

(4.) Cyril (*lib.* 3, *c.* 33) adds a fourth way: that Moses neither formed, nor gave the manna, but God gave it by angels at Moses' prayer: but Christ Himself forms, and verily gives this bread of the Eucharist. For He Himself by His own omnipotence, which, together with the Divine Essence, He has received from the Father, transubstantiates, transelements, and transforms bread and wine into His Body and Blood.

The true Bread from heaven: that is, truly heavenly and Divine, not only as regards locality, in that It descends from heaven, but also as regards Its nature and substance. For *this* Bread is Christ Himself, Who, because He is God, has a heavenly and Divine essence, yea, the same Deity as the Father. 2. The word "*true*" is said because of the manna, say Cyril, Chrysostom, and Augustine; for the manna was only a type of the Eucharist. In the Eucharist is reality (*veritas*), in the manna, the shadow of the reality. 3. *True*, in the sense of life-giving, because It gives life to the soul as well as the body, as Christ saith in the following verse. 4. *True*,

i.e., *perfect, excellent*, in which there is all fulness, both of existence and nourishment. For all created existences, such as the manna, if they be compared with the uncreated Essence, or the Deity, such as Christ in the Eucharist, cannot be accounted of as realities, but only shadows. In God and Christ alone is there reality (*veritas*), *i.e.* solidity and plenitude of Being, and of feeding perfectly, like (true) Bread. This is what God spake to Moses, "I Am I who Am: thus shalt thou say to the sons of Israel, He who is hath sent me" (Ex. iii. 14).

Ver. 33.—*For the Bread of God*, &c. Christ proves that not the manna, but His own Bread, *i.e.*, He Himself, is true Bread, *i.e.*, truly heavenly and Divine, by two arguments. 1. Because He alone really came down from heaven. 2. Because He alone gives true life to the world, *i.e.*, the blessed and eternal life, which only is true life. Observe: *this* Bread is called the Bread of God, because formed by God alone, and the property of God alone. Because God lives by Himself and His own Divinity: and because *this Bread* is truly the Son of God, and God Himself.

Cometh down: not in the past, but the present tense. The Greek is καταβαίνων, the *present participle*. The expression therefore signifies the perpetual descent of Christ upon the Eucharistic altar even to the end of the world. For whensoever the priest consecrates the Eucharist, Christ, who after His death ascended into heaven, comes down from thence to the consecrated *species* of bread, and in them declares His presence (*Se presentem sistit et exhibet*).

Gives: verily Christ is the infinite gift, who is Life Itself, who quickens all the faithful who communicate rightly throughout the whole world, and who gives them the heavenly and Divine life of grace here, and hereafter the life of glory to all eternity.

Ver. 34.—*They said therefore*, &c. "Without labour, in pleasant ease let us eat joyfully this Bread, that It may prolong our life, like the tree of life in Paradise, that we may reach the years of Methuselah." For the carnal Jews did not yet understand that the Bread of Christ was spiritual, and thought only of earthly things. "As yet," says S. Chrysostom, "they were looking for something material,

as yet they were expecting the satisfying of their appetite." As S. Augustine says, "Give us bread which may refresh, and never fail." For as Cyril says, "Although by many words the Saviour drew them away from the carnal sense, they profited nothing, nor at all drew back from carnality, for when they heard of the Bread which is given for the life of the world, they understood it of earthly bread. They were like that Samaritan woman, who, when she had heard a long discourse of Christ concerning the spiritual water, sank down to the remembrance of earthly streams, saying, *Lord, give me this water, that I thirst not, neither come hither to draw.*"

Ver. 35.—*Jesus saith . . . not thirst for ever.* Syrian and Arabic, *for eternity.* Here Christ to the Jews who asked for bread to feed them unto life eternal, opens It out, and offers It, and declares that It is Himself. For He by His grace and Spirit, which He breathes into the faithful, so nourishes them that they may live always. But peculiarly He feeds them with the Eucharistic Bread, with which this whole discourse of Christ has to do. Hear Cyril: "In these words He sets forth the life and grace of His most Holy Body, whereby the essence (*proprietas*), *i.e.*, the life of the Only-Begotten, enters and abides in us." For Christ in the Eucharist is rightly called Bread: (1.) Because by consecrating bread, He transforms it into His Body, which under the species of bread, the substance being annihilated, alone remains. (2.) Because like bread, It takes away hunger, it feeds and sustains life, satisfies and cheers. Hear Cyril: "For that was not the true manna, nor that the true heavenly bread: but He Himself, the Only-Begotten Son, is the *true Bread:* for since He is of the Substance of the Father, He is by nature all-quickening Life. For as this earthly bread has the quality of sustaining and preserving our weak flesh, so does He by the Holy Spirit quicken our spirits, and deliver our bodies themselves from corruption."

The Bread of life, i.e., *living*, *vital*, *quickening*, yea, *life itself.* There is allusion to the tree of life (Gen. ii. 9). For that wood, or tree of life, by its own fruit, would have given life to Adam in Paradise. And this life would have been (1.) a prolonged life, extend-

ing over some thousands of years, until God translated him without dying from Paradise to heaven. (2.) A healthy and strong life. (3.) One without disease, or old age. (4.) Joyful and glad, for it would have driven away all sadness and melancholy. So in all these respects does the Eucharist far excel. For It bestows upon communicants not only a prolonged, but an eternal life. Wherefore the tree of life was a type of the Eucharist, as S. Irenæus teaches (*lib.* 3, *c.* 2). Moreover the Eucharist not only feeds and sustains the soul, but the body also, as theologians teach. Indeed, S. John the abbot, S. Catharine of Sienna, S. Maria Digniacensis, S. Elrulphus, Abbot, and many others, lived for a long time upon the Eucharist alone, without any other food. Moreover the emperor, Louis the Pious, during his last sickness fasted forty whole days, in which he partook of no food but the daily Eucharist, as is testified by a writer who was present.

He that cometh unto Me, &c. Because I will give him such bread as will take away all hunger, and such drink as will quench all thirst. Christ having said that He was the Bread of Life, here tells us the way to obtain this Bread. This way is that a man should come to Him, which means to believe in Him, as He by and by explains. For we come to Christ not by bodily footsteps (for so the unbelieving Jews, and His crucifiers came to Him), but by the steps of the soul, such as faith, obedience, and charity. *Shall not hunger*, "for ever;" for this "for ever" must be understood from the "for ever" after *thirst*. The meaning is, when the manna was eaten it appeased hunger, but only for a time, but I, who am the Bread of life, bestow upon him who eateth only once in the Eucharist such satisfying fulness that he will require no other food, yea, that he will never feel hunger more, because I bestow upon him the blessed and immortal life of grace and glory, which fulfils and satisfies every desire of man.

He that believeth . . . never thirst, because I will give him in the Eucharist the drink of My Blood, by which refreshed and satisfied, he shall never thirst. Hear Cyril: "What then does Christ promise? Surely nothing corruptible, but a blessing which we obtain by the

communication of the Body and Blood of Christ. By this we shall be brought back to such a perfect state of incorruption as not to need corporeal food and drink. For the Body of Christ quickens us and by Its participation brings us to incorruption." For though it be that the faithful laity do not take or drink the Eucharist under the species of wine, as priests do, but eat of It under the species of bread only, still under that species of bread they not only eat the Body of Christ, but also drink His Blood, because the Blood cannot be separated from the Body of Christ, forasmuch as It is immortal and glorious. For in things spiritual *to hunger* and *to thirst* have the same meaning. And *food* and *drink* mean the same thing. "*He that cometh to Me*," saith Augustine, "is the same thing as, *he that believeth in Me. He shall not hunger* means also *he shall never thirst.* By both expressions is signified that eternal satisfying where there is no want." In fine, *he shall never thirst* is that which is said in Ps. xxxv. 9, "They shall be intoxicated from the fulness of Thy house, and from the torrent of Thy pleasure Thou shalt give them drink" (*Vulg.*).

Ver. 36.—*But I said*, &c. *Said*, elsewhere, even if it had been nowhere recorded by S. John. So S. Chrysostom and others. Again *said, i.e.*, sufficiently, and more than sufficiently, I have shown and proved to you, *because ye have seen, i.e.*, have known, *i.e.*, by the many signs and miracles which I have wrought, ye could and ought to have known Me. And yet through the obstinacy of your minds ye do not believe in Me. For (*c.* v. *v.* 3, &c.) He at length confutes the Jews, because though they had seen so many signs they did not believe in Him. As Euthymius says, "Ye have seen Me, or ye have known who I am, both from the witness of John, and the miracles which I have wrought, and the witness of the Scriptures which I have unfolded to you; but voluntarily doing evil ye believe not."

Ver. 37.—*Every thing*, &c. There is an anticipation, thus, "Ye will object against Me, 'If Thou knewest that we would not believe Thy preaching, why dost thou preach to us?' I reply, 'Because there are some of you who will believe in Me, namely those whom

the Father hath chosen, and hath given Me to be My disciples and children.'" By this He tacitly intimates that most of the Jews on account of their incredulity had not been given to Him, nor elected to the Faith by God, but that in their stead God had elected many others, especially of the Gentiles. Wherefore He saith, *every thing*, in the neuter gender, *which the Father giveth Me*, not the masculine, the rather to express the universality of all nations. *Every thing* (*omne*), *i.e.*, all of every nation, every race, every age and sex, on whom the Father breathes the spirit of faith, that they may of their own free will believe in Me, these by faith shall come to Me, and become Christians and my disciples. Wherefore I will not repel them from Me, nor banish them from My house, *i.e.*, my Church: but you, O ye unbelieving and rebellious Jews, I do repel from Me and My Church, and will banish you to hell: but *those* I will lovingly embrace, and take with Me to the Church triumphant in heaven.

Observe: when Christ here smites backward and terrifies the unbelieving and captious Jews, He rises to the secret will and predestination of God. For He means to teach that the faith which they lacked was God's gift. The Father therefore gives unto Christ the faithful from eternity by predestinating, and in time by calling them to the faith, after this manner and plan, that being called freely by God, they obey the call, and believe, and so come unto Christ. For this is the *actual* cause of faith, or why any one here and now in act believes in Christ. This cause, I say, is the grace of God stirring a man up to believe, when man of his own free will consents to the grace of God, and believes. Therefore the Father giveth us to Christ when by His prevenient and co-operating grace He causes us to be converted in act, and freely to believe in Christ. For as He here says Himself, every one who by the Father is given to Christ does in reality come to Christ. So SS. Augustine, Cyril and others.

Observe: Christ here speaks properly concerning predestination to faith and grace, not to glory, just as Paul does. There is an allusion to Ps. ii. 8. "Ask of Me, and I will give thee the nations

for thine inheritance, and the ends of the earth for thy possession." Wherefore Christ speaks in the future tense *shall come to Me*, to intimate that the Gentiles by the preaching of the apostles would come to Him. Hear Cyril; "He signifies that the Gentiles were already about to come; and He threatens the loss of grace which the Jews were about to experience."

Moreover God the Father gives believers to Christ, because He merited this by His obedience and Passion. For the merits of Christ are the cause not only of the calling in time, but even of the eternal predestination of the faithful. For God on account of the foreseen merits of Christ predestined and chose the faithful, as Paul teaches (Eph. i. 4), saying, "He hath chosen us in Him (Christ), before the constitution of the world, that we should be holy." And presently, "He hath predestinated us to the adoption of sons, through Jesus Christ, unto Himself."

I will not cast out of My house: I will not drive him from Me, from My Church, My heaven, but with great care I will cherish him. There is an allusion to a host, who receives to His hospitality well-disposed travellers and friends. As Euthymius says, "*Here* I will not cast him away from My friendship, nor *there* from the heavenly kingdom." And Cyril says, "He shall not be disappointed, nor with shame cast out, neither shall he be deprived of my kindness, but he shall be stored in My garner, and shall rest in the heavenly mansions, and shall come whither the mind of man hath not even conceived."

Observe: SS. Chrysostom and Cyril (*lib.* 3, *c.* 39) say that they who are given by the Father to the Son are those who by a good use of their free-will have rendered themselves worthy the vocation and grace of God. Pelagius afterwards crudely taking up this teaching, denied the necessity of grace, saying that free-will was sufficient for him to do good works. But this is an error which S. Augustine confutes. "*To believe*," he says, "is of the grace of God; *to be able to believe*, of nature." Wherefore Christ Himself here and elsewhere teaches that all indeed are able to believe, do good works, and be saved, because free-will in all is capable of receiving the

grace of God, and often does receive from God grace sufficient for salvation: and yet that only those in act believe and are saved, to whom God gives efficacious or congruous grace, such indeed as He foresees will persuade free-will so that it will co-operate with Himself. On this more is said (ver. 44).

Ver. 38.—*For I came down*, &c. Christ gives the reason why He will not cast out him whom the Father hath given Him, viz., because He Himself came in flesh, and into the world, for this end alone, that He might do the Father's will, which is, that those whom the Father wills to give to Him, and to save, Christ should accept and save. This is why He adds in explanation, *This is His will*, &c. Listen to S. Cyril in the Council of Ephesus, profoundly handling these things. "When He adds that He was accomplishing not His own, but His Father's will, He quells indirectly the madness of the Jews, who were always labouring to bring about their own will, and holding cheap the Divine laws, and making of no value what was pleasing to their Lord—whilst, I say, He here openly commends their prompt profession of obedience, He nevertheless darkly rebukes their rebellion."

Ver. 39.—*But this is His will*, &c. *Everything*, i.e., *all altogether, of every nation, rank, age*, or *sex*, as I have said, verse 37. I will not lose (*perdam*), i.e., *I will not suffer to perish.* He explains what He had said, *I will not cast out.* This He expounds and completes by adding, *but will raise it up at the last day, i.e.*, at the day of judgment, that I may admit (my servant) into heaven, and there bless him with immortality and glory both of body and soul for ever. Then indeed shall come to an end the motion of the heavens, and by consequence time, which is the measuring of their motion, shall cease. Wherefore then shall be the stay and the end of all days and months and years.

Ver. 40.—*And this is the will*, &c. *He that seeth*, Greek, θεωρῶν, *i.e.*, who considers and contemplates the Son, seeing Him with the eyes not of the body, but of the mind, *i.e.*, believing in Him, and obeying Him. Lactantius (*lib.* 7, *c.* 9) observes out of Trismegistus that the word θεωρῶν especially applied to Divine things.

And I will raise him up: the Greek ἀναστήσω may be translated either by the future indicative, *I will raise;* or by the aorist conjunctive, *that I may raise* (as the Vulgate has it in ver. 39). Christ teaches the Resurrection because "the hope of Christians is the resurrection of the dead," as Tertullian says. Hear S. Chrysostom (*Hom.* 46): "Everywhere He makes mention of life: for we are drawn by the desire of it, and there is nothing sweeter than not to die. In the Old Testament, indeed, long life and many days were promised: but now is promised not merely a long life, but endless life. At the same time also He wishes to show that He now revokes the punishment produced by sin, by remitting the sentence of death, and bringing in eternal life, contrary to the decree of the former times."

Ver. 41, 42.—*The Jews therefore murmured,* &c. Murmuring at benefits, says Cyril, is a sort of ancestral inheritance with the Jews, coming down from their fathers under Moses to Christ. Theophylact gives the cause of the murmuring, "Up to this point they thought He was speaking of material bread, and listened to Him cheerfully, but now when He revealed to them that He was speaking to them of spiritual bread, they despised Him, and murmured." They did not understand how Christ was *Living Bread,* and how He had *descended from heaven,* and how they might *eat Him,* for they craved for something for their throats.

Ver. 43.—*Jesus therefore answered,* &c. . . *among themselves* (Vulg. *in invicem*). It is intimated that some were for Him, and others against Him: and through some attacking Him, and others defending Him, they murmured among themselves.

Murmur not: for I give you no occasion of murmuring; I tell you the simple truth, and if on account of its sublimity you do not receive it, it is ye who are in fault, both because ye carp at and rebel against Me, and do not ask Me for an explanation of My words; and also because ye do not ask God for light to understand My words: wherefore He subjoins,

Ver. 44.—*No one can come to Me,* &c. Observe, (1.) Christ might, as S. Chrysostom observes, have answered and said, "It is not

wonderful that you, O ye Jews, neither understand nor believe the things which I say, namely, that *I am the Bread of Life who came down from heaven:* it is because ye are hard and carnal. But He prefers to answer more sweetly and divinely, thus, that no one could believe in Him unless it were given them of His Father; that so, those who believed might not contend against the others who did not believe; and that the unbelievers might acknowledge that they were in want of Divine light, as needful plainly to believe; and that they should ask for this by humble prayer to God in Christ and not murmur, or certainly they would be without the light of God which was offered to them.

The meaning therefore is, "Do not, O ye who believe in Me, murmur against the unbelieving, because they do not believe My doctrine, which is confirmed by so many miracles; for faith is the supernatural gift of God; neither can any one believe in Me except the Father draw him to believe. But those are not yet drawn of the Father. Do not therefore be indignant with them, but ask the Father to draw them as He has drawn you. For so will they equally with you believe in Me. You too, O ye unbelieving, do not murmur against Me, and My words, and those who do believe in Me. For the Father has drawn them to believe in Me. Rather, therefore, ask the Father that He may draw you also. For so will ye, equally with them, believe in Me, and will be of one mind with them in My faith, and doctrine, and Church. Say ye therefore with the Spouse, "Draw me after Thee," for those who are so drawn "will run in the odour of Thine ointment" (Cant. i. 3).

Observe, (2.) The word *draw* does not signify coercion, or necessity; nor is it opposed to free-will, as if it took it away from man, as the Lutherans and Calvinists suppose. Stones and wood are drawn in this way. But with men, it is a man's own pleasure, *i.e.*, his liberty, not necessity, by which he is drawn. You show sugar to a child, you draw him towards you: you show a green branch to a sheep, you draw her towards you. Both are drawn by the enticement of food. In like manner the will of man is

drawn, as iron by a magnet. Thus was S. Agnes drawn to Christ by the secret power of His love. "We are drawn," says Cyril, "by monition, doctrine, revelation, ineffably produced." Listen to S. Augustine in this passage (*Tract.* 26). "Do not think that thou art drawn unwillingly: the mind is drawn also by love." And by and by, "How do I believe of my own will, if I am drawn? I say, it is too small a thing to be drawn by the will, thou art drawn by pleasure also. What is it to be drawn by pleasure? 'Delight thyself in the Lord, and He will give thee thy heart's desire!' There is a certain delight of the heart, to which that Bread of heaven is sweet. Now if the poet might say, 'his own pleasure draws everyone,' it is not necessity, but pleasure which draws. It is not obligation, but delight. With how much greater force ought we to say that man is drawn to Christ who delights in the truth, who delights in blessedness, in justice, who delights in life everlasting, which is altogether Christ." And shortly afterwards, "Show me a lover; he feels what I say. Show me one who desires, who is hungry, one who wanders in the wilderness, and is thirsty, who sighs for the fountains of the eternal country; show me such a one, *he* knows what I say. But if I speak to one whose heart is cold, he knows not what I say." The same writes (*Serm. de Verb. Apost.*), "He said not, He will *lead*, but He will *draw*. That violence is done not to the flesh, but to the heart. Wherefore then dost thou marvel? Believe, and thou comest; love, and thou art drawn. Do not suppose that violence is rough and troublesome: it is sweet and pleasant, the very sweetness draws thee. Is not a hungry sheep drawn to the green grass? And I think it is not impelled by the body, but drawn by desire. So also do thou come to Christ; do not contemplate a long journey. Where thou believest, thither thou comest. For to Him who is everywhere, we come by loving, not by journeying."

The drawing then of God signifies the force and efficacy of grace. This drawing is sweet and mild, not compelling the free-will, but alluring, soothing, leading it to believe. It also signifies man's weakness, and vicious desires, which are repugnant to Christian faith

and holiness, so that a man needs not so much to be led as dragged by the vehement impulse of God's grace to Christian faith and virtue. This is what Christ saith (Matt. xi. 12), "The kingdom of heaven suffereth violence, and the violent seize it." For the drunkard ought to do violence to his gullet, the unclean to his lust, the avaricious to his avarice, the ambitious man to his ambition. Therefore the drawing of grace lifts to celestial things the will that is drawn down to the flesh. It allures the resisting, and strengthens the weak will. It makes cheerful the sorrowful, and animates the shrinking will to good. Wherefore the Latin Fathers with S. Augustine constantly use these words of Christ against the Pelagians to prove the necessity of grace. I do not say the same of the Greeks, as SS. Chrysostom and Cyril, and those who followed them, who wrote before Pelagius, and therefore speak sparingly concerning grace, that they may make much of man's free-will against the Manichees. Whence Theophylact from S. Chrysostom says upon this passage, "As the magnet attracts only iron, so God draws only those who are fit, those who by using their free-will aright render themselves worthy the grace of God." This is why S. Chrysostom upon this passage must be read with caution, when he says, that those who are drawn by God merit this by some foreseen good wish of free-will. For if you were to understand this of the first drawing of grace, and of simple free-will, it is Pelagianism. But if you understand it of a further drawing to greater faith and virtue, and concerning free-will already influenced and stirred up by previous grace, it is Catholic doctrine.

Observe, (3.) Some are drawn by God inchoately, or so far as God is concerned, and as far as is sufficient, that they may be converted. And yet these do not come to Christ, nor are they converted, because they are unwilling to follow God when He draws them. And without this drawing it is simply impossible to come to Christ, just as impossible as it is for a man to fly without wings. Concerning this drawing, says Maldonatus, if you ask why one man is drawn to Christ, another not, I answer, because the one was willing to follow Christ when He drew, the other was unwilling. Indeed some who were

already believers in Christ taking offence at this eating of His Flesh drew back from Him, as John testifies, verse 67. And express mention is made of Judas the traitor, verse 71. *Have I not chosen you twelve, and one of you is a devil?* But others are fully drawn by God, *i.e.*, they are drawn wholly to Christ. These follow God when He draws them: and of such Christ here also speaks, as appears in the 37th verse. *Every thing which the Father giveth Me shall come to Me. Every one that hath heard and learned of the Father cometh unto Me.* For to be drawn of the Father means here the same thing as to hear, be taught, to learn of the Father. "What is to be drawn of the Father but to learn of Him?" says S. Augustine. So those are wholly drawn to whom God gives grace, not only prevenient, effectual, and congruous (for those of whom we have before spoken, who are drawn inchoately, have sufficient grace only), but also co-operating grace. Congruous grace is so called, because it is conformable to the disposition, affections, and character of those who are drawn. Wherefore God foresees that such persons will in fact freely consent and co-operate, and so be converted, believe, and do good works. Concerning those S. Augustine says, "If thou art not drawn, pray that thou mayest be drawn." And "why one man is drawn, another not, do not scrutinize, if thou wouldst not err."

Moreover, this effectual and congruous grace is necessary to conversion, faith, and salvation, not *simpliciter*, but upon the hypothesis of the foreknowledge of God, by which He foresees that this grace will persuade free-will, so that it shall turn itself to God: but that that other grace which is merely sufficient will not persuade it. Wherefore God equally foresees that we will freely consent to effectual and congruous grace, but that to sufficient and incongruous we shall not consent, and this of simple liberty of will. This is what Christ saith, *No one can come to Me, except the Father draw him.* Wherefore the great gift of perseverance even unto the end of life is congruous grace, and this is the cause of our eternal salvation, and therefore has not to do with merit, but is the peculiar and chief blessing of God, which He confers upon His predestinated and

elect, and divides and distinguishes them from the non-elect and reprobate, as S. Augustine teaches at large (*de Predest. Sanct. c.* 16), and S. Thomas and the Scholastics from him, and the Council of Trent (*Sess.* 6, *c.* 13). Wherefore this grace of congruity ought to be constantly and most humbly asked of God, for on it our eternal salvation hinges, and God has promised that He will give us whatsoever we ask in Christ's name (John xv. 16).

And I will raise, &c. Christ shows in this the fruit of this drawing of God the Father: "I will indeed give him who, drawn of the Father, shall come to Me, and believe in and obey Me, this reward, that I will raise him up to eternal life and glory, that is to say, if he persevere in faith and obedience until death."

Ver. 45.—*It is written*, &c. He quotes Isa. liv. 13, "All thy children shall be taught of the Lord:" Jeremiah (xxxi. 33) has a similar prophecy, and Joel (ii. 28). Because what Christ said seemed strange to the Jews, *No one can come to Me, except My Father draw him*, Christ confirms it out of Isaiah and the Prophets, who assert that all the children or disciples of Christ would be taught of God. But to be taught by God is to be drawn by God, for this is the force of the Hebrew *limmude.*

Now, they will be taught by God in that He will at the external voice of Christ and His disciples teach their minds inwardly, illuminate and inspire them, to believe in and obey Him. Whereas previously in the ancient Law, God taught the people exteriorly rather than interiorly, by prophets, priests, and by the Holy Scriptures. Wherefore "where God is the Teacher," says S. Leo, "there are the lessons quickly learned." Hear S. Augustine (*in Epist.* 1 *S. Jo. Tract.* 3), "The sound of our words strikes the ear, the Master is within. I have spoken to all, but to whomsoever that unction speaketh not inwardly, whom the Holy Ghost teacheth not within, such depart untaught. The outward instructions and admonitions are some sort of aid; but it is He who sitteth in heaven who teaches the heart. Wherefore He saith Himself in the Gospel, 'Call no one your master upon earth, for one is your Master, Christ.' He indeed speaks to you inwardly when no mortal

man is by. Where His inspiration, His unction is not, outward words are an empty breath."

Every one who hath heard . . . and learned, the Arabic adds, *and knoweth.* See how He explains *the drawing of the Father.* He is drawn by the Father who is inwardly taught by Him, *i.e.*, whose understanding is illuminated by the Father, and his will inflamed, that he may believe in and follow Me. And he hath learned, or he does learn, that is, he receives My illumination in his intellect, and My impulse in his will: and he acquiesces, and freely consents. This man comes to Me, *i.e.*, he believes in Me as the Messiah, and obeys Me. For the two feet, not of the body, but of the soul, by which she comes to Christ, are the understanding enlightened by God, and the will impelled and inflamed by Him. Hence S. Augustine (*de Predest. Sanc. c.* 8) says, "If every one who hath heard and learned of the Father cometh, assuredly every one who cometh not, hath not heard, nor learned of the Father. For if he had heard and learned, he would come." He subjoins, "This school is far remote from fleshly sense, in which the Father is heard, and teaches us to come to the Son. There, too, is the Son Himself, because He is His Word, by whom He thus teaches us: and this He does not through the ears of the flesh, but of the heart. There also at the same time, is the Spirit of the Father and the Son. And He neither refrains from teaching, nor does He teach differently. For we have learned that the works of the Trinity are inseparable." And after an interval, "Why therefore does He not teach all to come to Christ, unless because all whom He teaches, He teaches in mercy? But whom He teacheth not, in judgment He teacheth them not. For He hath mercy upon whom He will, and whom He wills He hardeneth. But He is merciful, and doeth good, and when He hardeneth He requiteth justly. This grace therefore which is secretly given to human hearts by the Divine bounty, is rejected by no hard heart. For for this reason is it given that the hardness of the heart may be first taken away. When therefore the Father is heard and teaches inwardly that we should come to the Son, He takes away the heart of stone, and gives a heart of flesh, as He pro-

mised by His prophet. For so He makes the sons of promise vessels of mercy which He has prepared for glory."

Ver. 46.—*Not that any one*, &c. "Lest the dense and ignorant Jews should imagine," says Euthymius, "that any one could hear or see the Father in a sensible manner, He saith *not that any one*, &c." We must understand, "But let a man hear God unseen, speaking in the soul, illuminating it, and persuading to the truth in Christ." God is the invisible Master. God is the Teacher, not of eyes and ears, but of hearts and minds.

Save Him who is of God, viz. Myself, who am the Son of God, born of Him, and most intimate with Him, who continually see and behold Him as He is in His essence. And as man I was indeed formed by Him without man's agency, and always enjoy the beatific vision of Himself. As Cyril says, "Being consubstantial with the Father, He will assuredly see Him from whom He is." And as Euthymius says, "Being of the same nature, substance and knowledge, He is in the bosom of the Father."

Ver. 47. *Verily, verily*, &c. *Hath*, by right and merit, or in certain hope, but not yet in fact. Christ goes back to verse 29, and again and again inculcates faith in Himself, because that is the beginning of all good: the root of salvation, and the necessary means for obtaining from Christ the Bread of Life, *i.e.*, the Eucharist.

Eternal life: thus He impels those unwilling to faith by a firm hope of the reward. For what is better or sweeter than eternal life to those who fear death and corruption?

Ver. 48.—*I am the Bread of life*, nourishing those who eat Me unto life eternal. As though He said, "I give eternal life to those by whom I am eaten with true and living faith." He often repeats and confirms the same, that He might not seem to have spoken rashly, because to the Jews this thing seemed plainly impossible.

Ver. 49, 50.—*Your fathers*, &c., *in the desert*, "signifying," says S. Chrysostom, "that the manna did not long continue, nor come to the land of promise; for as soon as they reached it the manna ceased." But this Bread of Christ endureth for ever. Listen to the words of Josue (v. 12): "And the manna ceased

on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." For as God fails us not in things needful, so He gives not an abounding of superfluities.

And died: i.e., manna fed your fathers after the way of other food, and neither did, nor was able to protect them from death; but My Bread will save from death.

That whosoever shall eat of it, by true faith and living charity, *shall never die.* That is, the manna had not the virtue of preserving life from corporeal death, much less the souls of your fathers from death, but this My Bread has the power of freeing from death not only the body, but the soul, and that for ever. For although it will not prevent the temporal death of the body, it will cause nevertheless the faithful man to rise up from that death, and to die no more for ever.

I am the living Bread (*bread* is used by a hebraism for *food*), quickening those who eat Me in Myself who am Life, and communicating My life to them. Whilst the manna was in itself inanimate and dead, and therefore could not bestow life upon those who ate it. *Who came down from heaven* (by reason of a Divine supposition, says Suarez); "Since they sought food from heaven," says Chrysostom, "therefore He frequently testifies that He came down from heaven."

Ver. 52.—*If any one shall eat*, &c. For this Bread gives to the soul the life of grace, which endures even to the life of glory for all eternity. And It shall make the body to rise from death to live together with the soul gloriously for ever.

Calvin and the heretics contend that this Bread is not the Body of Christ in the Eucharist, but mystical food; for that we mystically eat the Body of Christ by faith when we believe in Him. Of Catholics the same opinion was held by Jansen on this passage, Cajetan, Gabriel, Ruardus Tapper, Nicolas Casanus and Hesselius, who are cited by Baronius (*lib.* 1, *de Eucharist, c.* 5). Against these authors Didacus Castillus has written a whole book, Nicholas

Sanders another, and Toletus, Maldonatus and Bellarmine refute them at length.

I say then that Christ from this place onward speaks expressly of the Eucharist. This is so certain that Maldonatus says, to deny it is rash, and almost heretical (*erroneum*).

It is proved (1.) because Christ here most clearly asserts it, constantly bidding us eat His Flesh and drink His Blood, in such sort that the doctrine of the Eucharist could not be more clearly expressed. For this is what He reiterates over and over again, you hear nothing else but *My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood. Unless ye eat the Flesh of the Son of Man, and drink His Blood.* Surely it is incredible that Christ should wish to obscure a thing in itself so clear, and by Him so often repeated; I mean that we must believe in Him, by so many words and metaphors about eating His Flesh and Blood, especially when He foresaw that many, even of His disciples, would for this cause depart from Him.

(2.) Because He distinguishes both kinds in the Eucharist. For His Flesh He calls the food which we may eat: but His Blood that which we may drink. *Unless ye eat the Flesh of the Son of Man and drink His Blood, ye shall not have life in you* (ver. 54). Therefore He speaks concerning the Eucharist, in which we truly and properly eat the Flesh of Christ and drink His Blood. Now in that spiritual eating of Christ which takes place by faith, drink cannot be distinguished from food, nor blood from flesh. Nor indeed ought we especially and severally to believe in the Flesh, and then again in the Blood of Christ, but it suffices to believe generally and fully in the whole Humanity of Christ.

(3.) Because nowhere in Scripture are the efficacy and fruit of the Eucharist, as well as the universal obligation of receiving It, clearly expressed and inculcated except here. And this precept, since it is so important, and so binding upon all the faithful, ought clearly to be expressed.

(4.) If S. John does not here treat of the Eucharist, then he nowhere does so. But who could believe such a thing of Christ's

Benjamin, who at the Last Supper, when Christ instituted the Eucharist, lay upon His breast, who, I say, could believe that he should have passed over, and involved in silence this most august monument and mystery of the love of Christ?

(5.) Because in a similar way (*cap.* 3), he narrates the institution of Baptism, and Christ's conversation about it with Nicodemus. So here he relates the mystery of the Eucharist, and Christ's disputation with the Jews concerning It. And these two Sacraments are necessary to the faithful, and are, as it were, the two bases and pillars of the Christian Church.

Lastly, this is the common opinion of the Fathers, both Greek and Latin, also of the commentators and Scholastic Doctors, viz. S. Cyril, Chrysostom, Theophylact, Euthymius, S. Thomas, Rupert, Lyra, Maldonatus, Toletus, on this passage, and others in various places, who are quoted at large by Toletus, Ribera, Maldonatus, Sanders and Castillus, commenting upon this chapter, and by Bellarmine (*lib.* 1, *de Euch. c.* 5).

In like manner the Council of Ephesus understand this passage (*Epist. ad Nestor.*), so do the Second Council of Nice (*Act* 6), the Council of Cabillon (*II. c.* 46), and the Council of Sens (*cap.* 10), and the Council of Trent (*Sess.* 13, *c.* 2). Nor does S. Augustine dissent, as is plain to those who read him carefully, although many think the contrary. For from this very passage he, in common with several others of the ancients, maintained that the Eucharist ought to be given even to infants. And this was actually the practice in various places for 600 years, until the Church laid down the contrary, namely that the Eucharist is not necessary for infants, and that it is not expedient to give it to them through fear of irreverence.

Here observe, that S. Augustine, besides the literal and genuine explanation of this passage, which is concerning the Eucharist, adds another which is symbolical and mystical. And he understands by this bread and food the society of the members and the body of Christ which is the Church: that to eat the flesh of Christ is the same thing as to be incorporated into the Church, to be aggregated and associated to it, and so to be brought in to Christ, and

to drink and participate in His Spirit. S. Austin does this on account of the Donatists of his time in Africa, with whom he had a perpetual controversy. For they by schism rent the society and unity of the Church. It may be added the Eucharist is not only a symbol, but a cause of this union (*societas*) of the faithful in the Church. For as out of many grains of wheat ground together one loaf is made, and out of many clusters of grapes pressed together wine floweth, so of many faithful communicants is one society and Church. (2.) Because this union and society of the faithful is the end and fruit of the Eucharist, which without it profits not unto salvation. (3.) Because S. Augustine often just glances at and passes over the literal sense, as a thing easy and plain, and dwells upon the spiritual and mystical sense, as more obscure, subtle and sublime. Origen, SS. Gregory and Jerome, and other Fathers do the same. So S. Augustine is explained after his manner by his disciple S. Bernard (*Serm.* 3 *in Ps.* xc.) "What is it to eat His Flesh and drink His Blood but to participate in His sufferings, and to imitate His conversation in the flesh? Wherefore also that spotless Sacrament of the Altar sets this forth, when we receive the Lord's Body. As that form of bread appears to enter into us, so we know by that conversation which He had upon earth He enters into us to dwell in our hearts by faith."

You will say that S. Augustine asserts (*lib.* 3, *de Doct. Christ. c.* 16), that there is in these words of Christ a trope or figure, by which we are commanded to have communion in His sufferings. I answer, S. Augustine calls this a figure because the flesh of Christ is not here commanded to be cut, cooked and eaten (as is done with the flesh of bulls and sheep), as the Capharnaites imagined, and therefore were offended; but figuratively, *i.e.*, sacramentally. For he thinks that it is here commanded that in the Eucharist, by means of the species of bread and wine, separated one from another, and as it were dead, we should represent the Passion and Death of Christ, which took place through the separation of the soul and blood of Christ from His body, and that we should both imitate this by mortification and shew it forth by holy living.

You will say secondly: Christ (ver. 27, 29, 63) treats concerning the spiritual eating of Him by faith, therefore also He here proceeds to speak of the same, and not of sacramental and corporal eating, otherwise He would not speak consistently and logically (*cohærenter*). I answer (1.) by denying the consequence. For Christ wished by degrees to raise the ignorant Jews, and first to set before them easy things, and afterwards things more difficult and mysterious. Wherefore from the multiplication of the loaves with which He had fed the multitude He rises to the manna, and from that to the spiritual food of faith: (ver. 27, 29, 35, 36, 40, 47). Then in this verse and afterwards (He proceeds) to the real eating of Himself in the Eucharist, which is the end, the goal and aim of that miracle of the multiplication of the loaves. In a similar manner He led on the Samaritan woman from the drinking of material water to spiritual water. And Christ Himself sufficiently hints at, and indeed explains this leading onward, when (ver. 29, 35) He said that bread *was already possessed* by those who believed, but here He says that His Eucharistic bread was not yet possessed, and that He was not then giving it, but that He would give it in the future. *The bread*, He says, *which I will give is My flesh for the life of the world.* But the reason of this change is that Christ (ver. 27, &c.) wished to forewarn and prepare His hearers for the most august mystery of the Eucharist. For in It faith and spiritual manducation are required in the highest degree, for without them the real and corporeal profits nothing, as S. Augustine says.

I reply (2.) by denying the antecedent. For Christ did not say that we were to eat Him by (*per*) faith, but He required faith as a means for obtaining from Him the heavenly bread and food, which is nothing else than His flesh and blood in the Eucharist, as I have observed in verse 27, &c.

They object (3.) that Christ says (ver. 64), *It is the Spirit which quickeneth, the flesh profiteth nothing.* This I will explain in the proper place.

From what has been said it is clear that in the Eucharist the very flesh of Christ is truly and properly eaten, and His blood drank,

and not bread, as the Calvinists suppose, which is only a type and figure of the flesh of Christ. For the figure of the Eucharist was rather the manna of the Jews, as being something celestial and sweet to the taste, than the common arid bread of Christians. And if the Eucharist is mere bread, and not the body of Christ, then Christ would have no ground for preferring the Eucharist to the manna, since the manna was sweeter and better than bread. And so the Capharnaites and His disciples understood Christ, namely, that He wished His Flesh to be truly and properly eaten, although they were ignorant of the manner of eating It sacramentally, under the species of bread and wine. And this they could not at this time have received, even though Christ had expounded it. And although they were so grievously offended, yet did not Christ correct them, when this their offence and apostasy He could and should (*debuisset*) have done by a single word, saying that He was speaking figuratively (*mystice*), namely, that to eat His Flesh was nothing else but to believe in Him as incarnate and suffering for the salvation of men. Since, therefore, it is certain that He did not do this, it is certain that He was speaking concerning the real and sacramental eating of His Flesh in the Eucharist. "Consider," says Theophylact, "that the bread which is eaten by us in the Mysteries is not merely a certain figure of the Lord's body, but is the very Flesh of the Lord. He said not, *The Bread which I will give is a figure of My Flesh.* For by the words secretly spoken (*arcanis verbis*) that bread is transformed through the mystic benediction and the accession of the Holy Spirit, into the Flesh of the Lord. And how is it that flesh does not appear to us, but bread? It is that we may not shrink from eating it. For if indeed It had appeared to be flesh, we should have been disaffected towards communion. But now through the Lord's condescension to an infirmity, the mystic Food appears to us such as that to which we are accustomed at other times."

Ver. 52.—*And the bread which I will give is My Flesh for the life of the world* (Vulg.) The Greek has, *But the bread which I will give is My Flesh, which I will give for the life of the world.* And so read

the Syriac, S. Cyril, Theophylact and Theodoret. The Arabic reads *Body* instead of *Flesh*. The meaning is, "The bread, *i.e.*, the food of the Eucharist, which I will give at the Last Supper, is My Flesh which I will give, *i.e.*, will offer to God upon the cross, a price and a ransom, to redeem the world from death, so that I may indeed raise the world dead in sin to the life of grace and glory." Or better, "The bread of the Eucharist, which I will give in the way of food for the life of the world, will be My Flesh which I will deliver to the death of the cross for the life of the world, but in such manner that upon the cross I will give It to restore to the world its lost life, but in the Eucharist I will give It for food, that the world being raised by My death to the life of grace, may be nourished, may grow, and be perfected by It." He means, "I will give My true Flesh upon the cross, as it were corn in a mill, to be broken and ground, that from It might be produced the bread of the Eucharist, fruit-bearing and life-giving, feeding the faithful for the life of grace, and leading them to the life of glory." S. Ignatius, when he was condemned to the lions, had regard to this when he heard them roaring, and said, "I am the corn of Christ; by the teeth of the beasts I shall be ground, that I may be found the pure bread of Christ."

From the expression, *I will give*, in the future tense, all the ancients, and the moderns generally, understand this passage of the Eucharist, and some add that Christ not only on the cross, but in the Eucharist also gives, *i.e.*, offers His flesh to God for the life of the world. For Christ not only offers Himself to God upon the cross, as it were a bloody victim for the life of the world, but also daily offers Himself for the same in the Eucharist, as it were an unbloody victim. For the Eucharist, or the Mass, is the perpetual, but unbloody sacrifice. As Euthymius says, "He said not, *the bread which I give*, but, *which I will give;* for He was about to give It in the Last Supper, when He gave thanks, and brake the bread which He had taken, and gave it to His disciples, and said, *Take ye, and eat, This is My body.*" After an interval, "I will give unto death. For He presignifies His crucifixion and voluntary passion."

Hear also Theophylact, "Although also He is said to be delivered up by the Father, yet He is also said to have given up Himself. And the one indeed was said that we might learn His accordance with the Father, the other that we might not be ignorant of the free volition of the Son."

Ver. 53.—*The Jews therefore . . . strove*, Greek, ἐμαχόντο, i.e., *fought*, contended in words, quarrelled among themselves, some accusing Christ, others defending Him.

How: when the question enters in, how a thing is done, unbelief enters in at the same time, says S. Chrysostom. "For when it behoved them," says Cyril, "who by a miracle had perceived the Divine virtue of the Saviour, and the power of His miracles, readily to receive His words, and if any seemed too hard to seek for their solution, they did altogether the opposite. *How can this man*, &c. S. Chrysostom says, "if thou inquirest this, why didst thou not say the same in the miracle of the loaves, as to how He so greatly increased them? For from that it ought to have caused this more easily to be believed. The expression *how*, therefore, is a Judaic word, and the question of unbelievers." Let the heretics hear this, who say, "How can so great a Christ be whole in so small a host?" Rather let them say, "How can an angel be wholly in a point?" "How is God everywhere?" "How is the soul whole in the whole body, and whole in all its parts?" And if they can neither understand, nor express these things, how can they understand the mystery of the Eucharist? Let them believe Almighty God giving assurance of the fact, although they do not understand the mode. "God can do more than man can understand," says S. Augustine. "It behoves us therefore," says Theophylact, "when we hear, *Unless ye eat the Flesh of the Son, ye shall not have life*, to maintain undoubting faith in the reception of the Divine Mysteries, and not to ask, By what means?" In like manner Cyril, "But let us depart far away from the sins of others, having firm faith in the Mysteries. In such sublime things let us never either think, or say, '*how?*' For this is a Judaic word, and a cause of extreme punishment." Therefore he wisely concludes, "When God works,

let us not ask 'how?' but let us ascribe to Him alone both the way and the knowledge of His own work."

Ver. 54.—*Jesus therefore said*, &c. Hear S. Chrysostom, "They indeed judged this to be impossible, but He showed it to be altogether possible; and not only so, but necessary." "The manner indeed in which it was possible," says Cyril, "He did not unfold, but exhorted them to ask in faith: but they before they believed asked querulously." Similarly Augustine, "How indeed It is given, and the manner of eating that Bread ye know not, *but unless ye shall eat*, &c."

Unless ye shall eat: this is Christ's precept concerning taking the Eucharist. Therefore from the very form of the words it is clear that it pertains only to adults: although indeed some of the ancients have extended it to little ones and infants, to whom they actually gave the Eucharist. This appears from S. Augustine (*Epist.* 23 *ad Bonifac.*) and S. Cyprian (*Tract. de Laps*). Indeed at Constantinople and elsewhere it was the custom to give the remains of the Eucharist to pure and innocent boys whom they called out of school into the church for the purpose. This appears from the case of the Jewish boy which I will speak of presently. But the Church subsequently defined that young children not yet come to the use of reason, are not the subject of the precept, and but little capable of fulfilling it reverently. Wherefore the Council of Trent says (*Sess.* 21, *Can.* 4), "If any one shall say that the communion of the Eucharist is necessary for young children before they come to years of discretion, *anathema sit.*" It is otherwise concerning the precept of baptism: *Unless any one be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* For there it is plain from the form of words that Baptism is not only commanded, but also that it is ordained as a necessity for salvation, and therefore that infants cannot be saved without baptism as a means, although they are not bound by the precept of it, indeed cannot be bound. Others have extended this command of eating the Eucharist to little children in a non-literal but figurative sense, namely, that the little ones ought to eat the flesh of Christ, *i.e.*, ought

to be partakers of the mystical body of Christ which is the Church, that is, they ought to be baptized, that by the faith, hope and charity infused into them at their baptism, they may be incorporated with Christ and the Church. So think and explain S. Cyprian (*lib.* 3, *ad Quirin. c.* 53.), Pope Innocent I. (*Epist.* 93, *ad Patres Concil. Milev.*), &c. But this meaning is far fetched and symbolical, not literal and natural.

You will say, infants ought to be united to Christ and the Church: and this union is the effect and fruit of the Eucharist, as the Council of Florence teaches: therefore they ought to receive It, that they may obtain this union. I reply, that infants are united and incorporated into Christ and the Church by baptism, but that the perfecting of the union takes place in the Eucharist, and is Its proper and peculiar effect. But this perfection is not required of infants, nor is it necessary for their salvation. So Suarez.

And drink His Blood. From hence the Hussites, Luther, Calvin and others contend that the Eucharistic chalice ought to be given to the laity also, that they may communicate in both kinds. But the practice and definition of the Church is otherwise, and this is the best interpreter of Holy Scripture.

I reply therefore (1.) that as regards the thing (*rem*) contained in the Sacrament, the laity do also drink the Blood of Christ when they receive His Body under the species of bread. Because under that species (*sub ea*) by virtue of consecration, there is there (*ponitur*) the Body of Christ, but by concomitance there is under the same the Blood of Christ, for the Body of Christ is not bloodless, nor can the Blood of Christ be separated from His glorified Body. As therefore he who takes the Eucharist under the species of wine by virtue of the words of consecration, takes directly and primarily the Blood of Christ, and yet by concomitance takes the Body of Christ, because the Blood of Christ cannot be without His Flesh; so in turn, he who takes the Flesh of Christ, under the species of bread, takes directly the Flesh of Christ, but by concomitance takes also his Blood. For in spiritual and sacramental and divine things food and drink are the same: consequently to eat and to drink means the same thing.

Wherefore he who receives in one kind only receives as much profit and grace as he who takes in both kinds. Indeed as in material things, the same milk is both food and drink, the same bread dipped in wine both feeds and affords drink. It is at once eaten and drunk. It satisfies at once hunger and thirst. Still, as regards the sacramental species, he is properly said to eat the Flesh of Christ who eats It under the species of bread, and he is said to drink His Blood who drinks It under the species of wine.

You will say, then the laity ought to do both, for Christ Jesus commands it. I reply that the expression, *and drink*, both here and elsewhere is frequently put by a hebraism for *or drink*. For it suffices to receive one species, because under either is contained whole and perfect Christ. Thus it is said (Ex. xxi. 13), "Whoso striketh father and (*i.e.*, or) mother, let him die the death." For he who strikes either one or the other is guilty of death. The conjunction *and* here, although it disjoins the members of the subject, viz. father and mother, nevertheless conjoins them in the predicate, that is to say, the penalty of death. Thus also, "silver and (*i.e.*, or) gold have I none" (Acts iii. 6). Similar constructions are found in Ex. xxii. 10; Ezek. xliv. 22, and elsewhere. So here too it may be taken thus, from what Christ says (Ver. 51, 58), concerning bread alone. And thus Paul explains Christ's saying, "Whosoever shall eat this bread or drink the cup of the Lord unworthily shall be guilty of the Body and Blood of the Lord" (1 Cor. xi. 27). See the Council of Trent (*Sess* 21, *Can.* 1), Bellarmine, Suarez, Maldonatus and others.

We may add that also by a hebraism, the word *unless* ought to be repeated, thus, *Unless ye eat*, &c., *and unless ye drink*, &c. That means, *If ye neither eat nor drink*, &c. This clearly appears from the Greek, which for *unless* has ἐὰν μὴ, i.e., *if ye do not eat, and if ye do not drink*, that is, if ye do neither the one nor the other. The reason *à priori* is because Christ is here answering the Jews striving among themselves, and saying concerning the Flesh alone of Christ, *How can this man give us His Flesh to eat?* To whom He replies, *Amen, Amen, i.e.*, most truly and certainly, *except ye shall eat the Flesh of the Son of man*, &c. But He adds, *and drink His Blood*, that He

may strengthen the expression, *unless ye shall eat His Flesh.* For that is not true and living flesh which has no blood. He would also show His liberality, charity, and the greatness of the benefit, by which He affords to the faithful in the Eucharist, the complete sustenance which consists of food and drink. These words have respect therefore rather to the blessing than to the precept.

Lastly, there is a canon for the interpretation of Holy Scripture delivered by S. Augustine (*de Doct. Christ. lib.* 3, *c.* 17). There are many precepts in Scripture which are given to the whole Church, which yet are to be fulfilled by some, not by all. Such is, "Increase and multiply" (Gen. i.) This bids some to take wives, and propagate the human race, but not that all and each should do so. So here, *Unless ye shall eat*, &c., *i.e.*, unless there are some, viz. priests, who take the Sacrament of the Eucharist under both species, *ye shall not have life in you.* For if there be none such, then there will be none to consecrate the Eucharist, none to administer it, and so the whole fruit of the most Blessed Sacrament would be lost, as Bellarmine observes. For it is the office of priests to consecrate and receive in both kinds, that there may be not only a perfect Sacrament, but also that they may offer the sacrifice. This requires both kinds, both to signify perfect nourishment (for the sacrifice is, as it were, the food of God): and this nourishment consists of food and drink: as also that there may be a perfect representation of the passion and death of Christ. In them the Blood was separated from the Body of Christ, as by the force of the words of consecration, the Body is consecrated separately under the species of bread, and the Blood under the species of wine. Formerly indeed the laity at times, not always, communicated in both kinds in the primitive Church. This is plain from S. Paul (1 Cor. xi. 28), and S. Dionysius (*Celest. Hierarch. cap.* 3, *part* 3), and S. Cyprian (*Serm. de Laps*). But as the number of believers increased, the Church rightly abrogated this custom, because of the peril of irreverence, and various abuses which had been often experienced.

Ye shall not have, &c. That it is possible to have spiritual life, by which the believing soul lives in the faith and love of God without

the Eucharist is plain from the case of the newly baptised. Here however it is said that there cannot be life without It, because life cannot be long retained, nourished and fed without this food, especially since the precept of communicating, both by the natural and Divine law, as well as human law (for the Church has ordained that every one shall communicate once a year, at Easter), urges and obliges us to take It. Whence Ruperti says, A man is not considered to have not eaten, unless he be unwilling to eat, or has been careless and neglectful. And we commonly say that a man cannot live without food, meaning for long. Hence S. Basil says (*lib.* 1, *de. Bapt.*), "He who has been regenerated by Baptism, ought afterwards to be nourished by the participation of the Divine Mysteries." Similarly Dionysius Carthusianus, "As the body cannot be sustained without corporeal food, nor continue in natural life, so without this life-giving food the soul cannot persist in the spiritual life of grace." So too Lyra, "As in bodily life food is necessary to preserve life, so is this Sacrament necessary to the spiritual life, because it is preservative of the spiritual life: for as Baptism is a certain spiritual generation, so is the Eucharist spiritual nutriment."

From what has been said it is clear that the fruit and effect of the Eucharist may be gathered from the analogy of the benefits of bread and food. What bread and food do for the body the Eucharist does for the soul, and occasionally even for the body, in that it nourishes and quickens the body, yea, sometimes heals diseases, and drives away peril of death. Wherefore formerly some persons when going on board ship were wont to carry the Eucharist with them, that they might take It in case of danger; yea, to ward off peril. Thus Gregory, the father of S. Gregory Nazianzen, being worn out by a protracted burning fever, and nigh unto death, was delivered from it, and restored to life and health by means of the Eucharist, received on Easter Day. Nazianzen relates this in his discourse on the death of his father. The same saint relates that his mother was restored to health from a severe and dangerous sickness through receiving spiritual nourishment from bread which he himself had consecrated for the holy Sacrifice. He also testifies in a sermon on

the death of his sister Gorgonia that she was healed of paralysis of all her limbs, and excruciating pains, by partaking of the Eucharist. S. Ambrose in a discourse on the death of his brother Satyrus, relates that he being shipwrecked escaped certain peril of death and swam to shore, in consequence of the Eucharist being appended to his neck. S. Gregory relates a similar escape by means of the Eucharist of Maximianus, Bishop of Syracuse (*lib.* 3, *Dial. c.* 36). In the time of the Emperor Justinian at Constantinople, the son of a certain Jew received after the custom of that age, together with several Christian children, the remains of the Eucharist. For this he was thrown by his father, a glass-blower, into a burning furnace of glass. There by the virtue of the Eucharist he was preserved alive and unhurt. This happened A.D. 552. (*See Evagrias*, *lib.* 4, *c.* 24, *Gregory of Tours*, *lib.* 1, *Mirac. c.* 10.) Finally listen to Cyril summing up the fruits and effects of the Eucharist: "It drives away not only death, but all diseases. For it calms down, while Christ abides in us, the raging law of our members: It strengthens godliness: It extinguishes the perturbations of the mind: nor does It make question of our sins: but It heals the sick, It restores the bruised, and like the good Shepherd, who laid down His life for the sheep, It raises us from every fall."

Ver. 55.—*He that cometh*, &c. *Eateth*, *i.e.*, says Ruperti, worthily, with due preparation and purification, with a previous act of contrition and sacramental confession, if a man have any mortal sin upon his conscience. For if, after examination, a man be not conscious of any mortal sin, even though he may really be in some mortal sin unknown to himself, the communion of the Eucharist will blot out that sin, and restore the communicant to the grace and love of God. This is the teaching of Suarez, and Theologians, *passim*. Moreover, the sixth General Council (*Act* 8) understands this verse of the Eucharist, and asserts that in it the Flesh of Christ is called *life-giving*, because It is the proper Flesh of the Word, and hypostatically united to the Word.

Hath life eternal: because by the Eucharist he receives grace to preserve him, and bring him unto life eternal. As Dion Carthu-

sianus says, "He hath eternal life, because he hath Me: and he hath the life of grace which is continued by this Sacrament, until he arrive at the life of everlasting glory." S. Cyril gives the reason—"Because the Flesh of Christ is the Flesh of God, which is united to the Word of God, who is, by His nature, Life, and thus is made life-giving. The Eucharist therefore quickens the soul, because It preserves, feeds, augments grace. Also It blots out venial sins, and even mortal sins, if a man has forgotten them. And It will raise up the body from death. Wherefore it follows, *And I will raise him up.* Moreover, S. Bernard thus explains these words of Christ tropologically (*Tract. de Diligend. Deo*). *He that eateth*, &c., "That is, he who recalls to mind My death, and after My example mortifies his members which are upon the earth, hath eternal life."

And I will raise him up at the last day, in which the passion of Christ and the Sacraments, especially the Eucharist, will gain their ultimate and perfect fruit and reward in the saints. *I*, who am really contained and eaten in the Eucharist, *will raise up* him that eateth Me, that as I give its own glory to the soul, so I may bestow upon the body its glory. For the glorified soul requires a glorious body that the whole man may be beatified. Hearken to S. Cyril, "*I*, He said, that is, My Body which shall be eaten, *will raise him up.* For Christ is no other than His Flesh. I do not say so because It is not different by nature, but because since the Incarnation He can by no means be divided into two Sons. I, therefore, He says, who am made man, will raise up those who eat Me by means of My Flesh at the last day. Assuredly it is altogether impossible that death and destruction should not be overcome by Him who by nature is Life."

I will raise up, to immortal glory. "Lest they should suppose," says S. Augustine, "that by that food and drink life eternal was promised in such a manner, that those who received it should not die in the body, He condescended to meet such a thought by immediately adding, *and I will raise him up at the last day*, that meanwhile he should live according to the spirit, in the rest which the spirits of the saints enjoy: and as concerns the body, not even

his flesh should be defrauded of life eternal, but should possess it at the resurrection of the dead at the last day."

Wherefore the Council of Nice calls the Eucharist "the symbol of the resurrection." And S. Ignatius (*Epist. ad Ephes.*) calls It the "medicine of immortality." S. Cyril in this verse calls It "food nourishing for immortality and eternal life." Hence S. Chrysostom (*lib.* 6, *de Sacerdot.*) asserts that the souls of those who receive this Sacrament at the end of life are by reason of having received It carried direct by the angels into heaven; and that their bodies, the angels like attendants surrounding them, are guarded for eternal life. Nyssen indeed adds (*Orat. Catechet. c.* 37), "that our bodies cannot win immortality, unless they have been united to this immortal Body of Christ." S. Cyprian has a similar remark (*Serm. de Cœna Dom.*), also Tertullian (*de Resurrec. Carn.*) Yea, S. Irenæus (*lib.* 4, *c.* 34), from the truth that we communicate of the Flesh and Blood of an immortal Christ proves the resurrection, that is to say, that we shall rise to life immortal. Understand all these sayings, not that by the Eucharist there is confined in the body any physical quality, as a cause of its resurrection, nor any supernatural gift, which in the way of grace and glory is not due to the holy soul, but because the resurrection due to grace is given also to the saints by another title, which peculiarly and specially belongs to the Eucharist, that is to say, on account of that special union with the glorified Body which takes place in the Eucharist because of the institution and promise of Christ. So Suarez. Let me add that the Eucharist preserves, nourishes, and augments grace, which is the seed of glory. The Eucharist therefore is the instrumental cause of the resurrection (a moral, that is, not a physical cause), because of which Christ will cause us to rise again. Wherefore He saith not, "the Eucharist shall raise him again," but, "I will raise him again."

Ver. 56.—*For My Flesh*, &c., *truly*, *i.e.*, not parabolically nor figuratively, as Euthymius says from S. Chrysostom, but really and properly, according to the plain meaning of the words. Hence S. Chrysostom (*Hom.* 61. *ad Pop.*) teaches that we in the Eucharist

are united and commingled with the Flesh of Christ, not only by love and consent of will, but also really and substantially. "Wherefore," saith he, "He hath commingled Himself with us, and united His Body to ours, that we should be made one whole, even as a body is connected with its head. This is the desire of ardent lovers. It is this which Job hinted at, saying to his servants, to whom he was beyond measure desirable, because they showed their desire, saying, 'Who will give us to be filled with his flesh?'" (Job xxxi.) "Not only does Christ afford Himself to be seen by those who desire Him, but even to be handled and eaten, to have our teeth fastened in His Flesh, and to fulfil every desire. As lions therefore breathe out fire, so let us depart from that Table, made terrible to the devil, and contemplating our Head in our minds, and the charity which He has manifested towards us."

Ver. 57.—*He that eateth*, &c. Observe (1.) S. John delights in the word *abide*. By it he sometimes signifies delay, and duration of time (as i. 33), *upon whom thou shalt see the Spirit descending and abiding*. Sometimes, however, by the expression *abides* he expresses, moreover, *indwelling* and *intimate union*, as here and in his 1st Epistle (iii. 9), "His seed," *i.e.* of the grace of God, "abides in him." And iv. 16, "He that abideth in love abideth in God, and God in him."

Observe (2.) the abiding and union of the soul with Christ in the Eucharist not only takes place by the Eucharist Itself, but by the Eucharist in such manner that Christ being therein hidden, really and corporally enters into our body, and so Christ with us, and we with the flesh of Christ, and by consequence with His Person Divinity and omnipotence are really united and commingled, even as food is really united and commingled with our flesh. So S. Chrysostom observes, "He saith, *abideth in Me*, that He may show we are commingled with Himself." And Euthymius, "*He abideth in Me;* he is united to Me by the reception and communication of My Flesh and My Blood, and is made one body with Me." Theophylact, "In this place we are taught the Sacrament of communion. For he who eats and drinks the Flesh and

Blood of the Lord, abides in the Lord Himself, and the Lord in Him. For there is a new sort of commingling, and one beyond understanding, that God is in us, and we in God." S. Cyril in this verse brings forward the apt similitude of wax. "It is as if when any one should pour wax into liquefied wax; it must be that the one should commingle with the other throughout. So if any one receive the Flesh and Blood of the Lord, he is so conjoined with Him, that Christ is found in him, and he in Christ." And shortly afterwards, "As a little leaven, as Paul says, leaveneth the whole lump, so a little benediction draws the whole man into Himself (Christ), and fills him with His grace: and thus Christ abides in us, and we in Him. For truly the whole leaven passes into the whole lump. And this is the meaning of the passage." The same Cyril also declares (*lib.* 10, *c.* 13) that Christ is in us, "not only through the indwelling, which is meant by love, but also by a participation of nature."

S. Hilary teaches the same (*lib.* 8, *de Trin.*), and S. Irenæus (*lib.* 4, *c.* 34). Hence S. Cyril of Jerusalem (*Cat.* 4. *Mystag.*) declares, that in Holy Communion we become Christ-bearers, yea concorporate and united by consanguinity with Christ. Moreover Christ really abides with us so long as the sacramental species of bread and wine remain in us. But when they are digested and consumed by the stomach, Christ ceases indeed to live in us as Man substantially; but still through that previous union which He has contracted with us, the spiritual life of our souls is by His grace fed, strengthened and preserved for eternity. For (His Flesh) is grafted into our body as it were a seed of immortality. Which seed, as I have said, is not physical, but moral, like the merit of good works. For as a good work leaves after it merit, as it were a seed of glory, as it were a sort of title to eternal life, so does the communion of the Holy Eucharist leave a similar new title (*jus*), one peculiar to Itself, after It, unto the same life, as it were a seed of glory in us. For Christ grants this title to communicants through contact with, and partaking of His life-giving Body. For it is fitting and becoming that Christ should impart His own glorious life to those to whom He imparts Himself. "For it

surely behoved," says Cryil, "that not only the soul should rise to the blessed life by the Holy Ghost, but also that this worthless and earthly body should, by the taste of that which is akin to it, by contact and by food, be brought back to immortality." The Flesh of Christ, therefore, in the Eucharist is the moral instrument of the Resurrection. Would you learn the physical cause of the same? It is this. The Deity of Christ in the Eucharist is the physical cause of the resurrection. To understand this from the foundation, observe that Christ as God, by the grace given and infused into a man by the reception of the Eucharist, even after the Eucharistic species have been consumed in the stomach, really dwells in the man, not only as in His temple by charity, but also as food in his stomach by way of nutriment. For as digested food nourishes and feeds the stomach, and through it all the limbs and members to which the stomach transmits the food, so in like manner the Divinity of Christ with His Flesh taken in the Eucharist, as it were the Food of soul and body, because it cannot be digested and consumed by man, abides continually in, as it were, the stomach of the soul, and nourishes and feeds it, and by it all the faculties and powers of the soul. And this is what Christ here saith, *He that eateth My Flesh abideth in Me, and I in him.* For the Deity of Christ as it were food abides always in the soul, feeding it; and the soul in her turn abides in the Deity of Christ, as an immortal and life-giving Food. For she abides as it were in Life itself, which feeds us continually with the influx of habitual grace, and at stated periods by the infusion of fresh actual grace, as by fresh holy illuminations, fresh inspirations, new pious affections and impulses sent into the soul, that we may become the same that Christ is, says S. Gregory Nyssen. And thus we are made spiritual, holy and divine, and that daily more and more, and have always in the stomach both of our body and our soul the very Divinity of Christ, as it were the tree of life, so that It in Its own time, in the day of judgment and the general resurrection, will communicate to us Its own immortal, blessed and Divine life. Thus sometimes medicine, a long time after it has been taken and digested, through the virtue which it leaves after it, works and heals, even though it at first makes

those who take it more sick, because it attacks the depraved humours (of the body), and fights with them until it purges and expels them; and when they are expelled, it restores the body to its pristine purity and health.

The following is the order of things in the communion of the Eucharist. (1.) Through the receiving of the Eucharist, the Flesh and Blood of Christ, yea whole Christ, *i.e.*, His Humanity and Divinity, as it were food, enters into us, and abides in us. (2.) The *species* of the Eucharist being digested by the stomach, and converted into our flesh (for the matter of the bread and wine which had been annihilated in consecration, comes back by the power of God), the Flesh and Humanity of Christ cease to be in us: but the Divinity of Christ, as it were immortal Food, remains in us. And This (3.) communicates Its own eternal life to the soul, nourishes and augments it by continually feeding in the way of which I have spoken. (4.) The Same will raise our bodies from death at the resurrection, and unite them to our souls, and so bestow the life of eternal glory upon the whole man, inasmuch as we have the Eucharist, at least as regards the Divinity of Christ which it contains, as it were the food and medicine of immortality always in our body and our soul. And by means of It Christ abides in us, as He Himself here asserts, inasmuch as He is very God. But God will be the physical cause of our resurrection as the Flesh of Christ will be the moral cause of the same. And although our flesh must first die, even as the Flesh of Christ died, yet this food of the Eucharist, that is, Christ as God always abiding in a man, will raise him up from death unto life eternal. This is what Christ saith, *And I will raise him up at the last day. I am the living Bread who came down from heaven. If any man shall eat of this Bread he shall live for ever.* For Christ as God, not as man, came down from heaven. *He that eateth*, &c.—because as food It always sustains and nourishes him into eternal life. Nor indeed can these words be otherwise explained. As therefore food, after it has been digested, leaves its power to nourish in the chile which remains, so the *species* of the Eucharist after they have been digested, leave in a manner their power of nourishing unto eternal

life in the Divinity of Christ which with grace remains. For His Humanity by His own ordinances has been tied to the species of bread and wine, that so long as they remain, It also should remain, and when they are consumed that It should cease to be present, as S. Thomas and the rest of the Theologians teach. In like manner after a good work there remains in us not only habitual grace, but also the Divinity Itself, and the Whole Most Holy Trinity, which makes us to be partakers of the Divine nature, and sons of God.

Here observe by the way a threefold distinction between the Eucharist and common food. (1.) The first is that common food does not remain in us, but is converted into chile, and then into blood, and then into the flesh and substance of our several members. But in the Eucharist the Flesh of Christ is not converted into the substance of him who eateth, but remains uncorrupt and unchanged in Itself, forasmuch as It is immortal and glorious. This is what Christ said to a certain Saint, "Thou shalt not change Me into thyself, but thou shalt be changed into Me."

(2.) The second is, that common food is of itself without life, but is animated, and receives life from him that eateth it. But the Flesh of Christ in the Eucharist is both living and life-giving, giving life to him that eateth It.

(3.) Bread and food leave behind no part of themselves, because they are wholly converted into chile, and transfuse into it their power of nourishing. But the Flesh of Christ in the Eucharist, after the species being consumed, the bread has vanished, leaves after It, Its own *hypostasis*, that is to say, the Person of the Word, and His Divinity, on account of which Christ is here said to remain in him that eateth, and to raise him up, and he that eateth to remain in Christ. So Cyril and the Fathers cited above. Also S. Ambrose (*lib.* 6, *de Sacrament, c.* 1), whom hear. "How then did the Bread, even the Living Bread come down from heaven? Because the same our Lord Jesus Christ is a partaker both of Deity and of a body; and thou who receivest His Flesh, art partaker through that Food of His Divine Substance." So too, S. Hilary (*lib.* 8, *de Trin.*)

"He Himself is in us through His Flesh, whilst we are with Him in This which is in God."

Ver. 58.—*As the living Father*, &c. . . . *hath sent Me*, in the Flesh into the world, through the Incarnation, for the salvation of men. *The living Father*, who is Himself Divine Life, uncreated Substance, and therefore in begetting Me hath communicated to Me the same Substance, that I might communicate the same to the Humanity, which He sent Me to assume, that I might communicate similar spiritual, holy, blessed and eternal life to the faithful who eat of Me.

And I live because of (propter) *the Father*, *i.e.*, through the Father, of the Father. For the Father in begetting Me communicates to Me His own Divinity, which is the essence of life. For God hath begotten God, the Living One hath begotten the Living One. "The Son therefore," saith Cyril, "is as Light of Light, and as Life of Life. And as the Father gives light through the Son to the things which need light, and through Him does wisely, so through the Son as through His life which proceeds from Him, He quickens those things which have need of life." And again, "I live by (*propter*) the Father: for since My Father is Life by nature, and because I am by nature His Son, I naturally possess this property of His nature, that is life."

Here Christ gives the reason by which He is living and quickening Bread in the Eucharist, who will raise us from death at the judgment-day. And He opens out the very origin and fountain of life and resurrection. For God the Father is that Fount of life, according to the words, "With Thee is the Fountain of life" (Ps. xxxv. 10). And He communicates together with His Essence this life to His Son, whereby it comes to pass that the Son Himself is a Fountain of Life. Wherefore as the Father always abides in the Son, always imparts this source of life to the Son, so also the Son, being sent by the Father in the flesh, and abiding in it, continually infuses this Divine life into the flesh and the Humanity which He has assumed, and continually abiding in us, inspires the like life into us who receive His Flesh in the Eucharist. He there-

fore *shall live by Me*, that as the Father communicates His own life to the Son, so Christ communicates His life to the Christian who rightly receives Him. Wherefore S. Dionysius the Areopagite (*de Eccles. Hierarch. c.* 1) teaches that the Priest passes into fellowship with the Godhead, and (*c.* 2) that communion deifies, and (*c.* 3) that those who worthily communicate are by the similitude of a pure and divine life grafted into Christ. Moreover, the Eucharist does the same thing for the pure and the penitent. Whence S. Augustine (*Serm.* 1, *de Temp.*) says, "Let him change his life, who wishes to receive Life. For if he change not his life, he will receive Life unto condemnation, and will rather be destroyed than healed by It: rather slain than quickened." For the impure and the impenitent receive not life, but death of body and soul, both now and eternally, from the Eucharist. Thus S. Cyprian (*Serm.* 5, *de Laps.*), speaking of a woman who communicated unworthily, says, "She received not bread, but a sword, and as it were taking some deadly poison she was shaken, trembled, and fell. She who had deceived man, felt the vengeance of God." He relates several cases of a similar kind. Durandus also (*Ration. Divin. Off. lib.* 6, *c.* 10) relates that the pestilence which ravaged Rome, from the time of Pope Pelagius until Gregory the Great, and caused many thousand deaths, was sent by God in punishment of those, who, after the Lenten fast and the Easter communion, returned to their former wickedness. For they were to be visited with death who profaned the Eucharist, which is true life.

The meaning then is, "As the Father, who liveth by Himself, and is the Essence itself of life, hath sent Me into this world, and I have life from Him who begat Me, life, I say, both human, from a human soul, and of greater importance, Divine life, through partaking of the Godhead, with which My humanity is hypostatically united, and will be united for ever, so in like manner he who eateth the living Me, also from Me, ever abiding in Him as regards My Godhead, shall receive a perpetual life of grace and glory; and as regards his body, I will in due time raise it up into a blessed and eternal life." Christ here signifies that the life which is originally in

the Father is communicated to us through the Son and the Eucharist, as by an organic means. So Leontius, Jansen, and others. But above the rest, S. Cyril, whom hear, "As I am made man by the will of the Father, who came forth from essential life, and as being man I live, and have filled My body with Life, no otherwise shall he who eateth My flesh live by Me. For I assumed mortal flesh; but because I exist as life essentially, dwelling in the flesh, I have made it wholly like unto My own life. For I indeed am not conquered by the death of the flesh, but as God I have overcome all death and destruction." And shortly afterwards, "As the Father hath sent Me, so that I am become man, yet I live by the Father, that is, I perfectly preserve the Father's nature: so he who shall receive Me by eating My flesh shall surely live, being made wholly like unto Me, who am able to give him life, because I am of the living Father." He adds a simile taken from red-hot iron. For as the fire communicates its heat to the red-hot iron, so does the living Christ impart His life unto us in the Eucharist. In admiration of this S. Augustine exclaims (*lib.* 7, *Confess. c.* 10), "O eternal Truth, and true Charity, and sweet Eternity, I tremble with love and dread, as though I heard Thy voice from on high saying, 'I am the Bread of the strong: grow as thou shalt eat Me.'"

Observe here the gradation, by which life gradually descends to us from God as it were by stairs. The first step is, the Father communicating His own Divine Essence to the Son. The second, when the Son communicates the same life to the Humanity which He assumed by the participation of attributes. Third, when He inspires the life of grace and glory which He shares with It. The fourth, when He infuses not equal but like life into us in the Eucharist.

Lastly, Christ here signifies what I have spoken of in the preceding verse, that His Godhead which always abides in us, after the reception of the Eucharist, even after the species have been consumed, continually causes the life of grace to flow into us, and will after death raise us up again unto immortal life. This is what He means when He saith, *I live by the Father*, &c. He means, Because I receive Godhead, which is pure life from the Father, therefore *he*

that eateth Me, even he shall live by Me. For My Godhead abiding in him, will continually breathe into his soul the breath of life. And his body shall after death be raised up by It to the beatific life. It is as the seminal virtue which lies hid in the heart of a grain of wheat, that seems dead through the winter, but in spring by the heat of the sun opening out its force, it, as it were, raises the grain of wheat itself from death, and causes it to germinate, and produce thirty and sixty fold.

Ver. 59.—*This is the bread*, &c. He intimates the same thing which I have said at the end of the foregoing verse. For Christ came down from heaven not as man, but as God. Wherefore he who eateth Him in the Eucharist shall live for ever, because in truth he eateth God and the Godhead, which being ever present with him who eateth, continually breathes into him His own life. Hear S. Ambrose (*Serm.* 18 *in Ps.* cxviii.), "How shall he die whose food is Life?" And presently, describing its wonderful effects, "Draw nigh unto Him, and be filled, for He is Bread. Draw nigh unto Him, and drink, for He is a Fountain. Draw nigh unto Him, and be enlightened, for He is Light. Draw nigh unto Him, and be free, for where the Spirit of the Lord is, there is liberty. Draw nigh unto Him, and be absolved; for He is remission of sins." And S. Bernard (*Serm. de Cœna. Dom.*) says, "Two things that Sacrament worketh in you: it diminishes the sense (of sin) in the least matters, and in graver sins it wholly takes away consent." And again he says, "If any of you feel neither so frequently nor so severely the motions of anger, envy, lust, and such like passions, give thanks to the Body and Blood of the Lord, forasmuch as the virtue of the Sacrament worketh in you." And S. Chrysostom on Ps. xxii. 5 (Vulg.), saith upon the words, "Thou hast prepared a table before me, against them that trouble me," "Let those who have trouble of the flesh come to the table of the Mighty One, and tribulation shall be turned into consolation." Lastly, S. Cyril says, "The body of Christ quickens, and by our participation of it restores us to incorruption. For it is the body of none other than of the Life itself. It retains the virtue of the Word Incarnate, and

is full of the power of Him by whom all things live and have their being."

Ver. 60.—*This spake He*, &c. Christ taught these things, not in secret, not in a corner, but publicly in the synagogue in the presence of the Scribes, the Priests, and the whole people who had flocked together. For the synagogue was a sort of church.

In Capharnaum, "where," says S. Chrysostom, "He had done so many miracles, and where He had the best right to be heard. Because the things which Christ spake concerning eating His flesh, and His being about to raise us up from death unto life eternal, seemed paradoxical and incredible to the Jews, He wished to proclaim them from that place, where by His many miracles He had gained faith and authority for Himself and His doctrine."

Ver. 61.—*Many therefore went back. Hard*, i.e., *austere, rigid, oppressive, unmerciful.* The Arabic has *difficult:* Euthymius, *can scarcely be admitted. And who can hear it?* "Who can," we do not say, 'do such a thing, but even bear to hear it?" What Jesus said concerning His Flesh, and especially the command to eat It (ver. 54), *except ye eat*, &c., seems too difficult to be believed, and too horrible to be done. For what butcher will slay Christ? Who can bear to eat human flesh, or drink human blood? These are the feasts of cannibals, such as the heathen who did not understand the mystery of the Flesh of Christ in the Eucharist in after times reproached Christians with, and so were imitators of those Capharnaites, as Tertullian and other Fathers testify.

This saying was not hard in itself, but hard to the stupid Jews, who imagined that the Flesh of Christ was to be cut by a butcher, and mangled by the teeth like the flesh of an ox. But they greatly erred, for Christ neither said this, nor meant it. But He wished us to eat His Flesh sacramentally, *i.e.*, hidden in the Sacrament under the species of bread and wine, a thing which is not dreadful, but which we who daily offer and communicate find by experience to be most easy and sweet. The Jews ought therefore humbly to have asked Christ to unfold to them the manner of doing this. If they would have done this, they would have heard it, and might have

received it, and not thought the saying *hard*. As Cyril says, "They thought that they were called to the savage manners of wild beasts, and were urged to eat raw human flesh, and drink blood, things too horrible to hear of. Such were their thoughts as to how the flesh of this man would bestow eternal life, and bring them to immortality."

Ver. 62.—*Jesus knowing in Himself*, Greek, ἐν ἑαυτῷ, Syriac, *in His soul, i.e.*, through His omniscience, without any one to tell, or reveal it. "For this was a proof of His Divinity, that He revealed secrets," says Chrysostom. *That His disciples murmured at this, He saith unto them, Doth this scandalize you?* As though he said, "I do so many and wonderful things because I am sent by the Father for this purpose, as I have proved to you by My miracles; ye ought not therefore to be scandalized and offended at My words and deeds, but ye ought rather to ask God who sent Me for light and grace, that ye may be able to receive them."

Ver. 63.—*If therefore ye shall see*, &c. "He is speaking," says Euthymius, "concerning His future assumption into heaven." For some of them, such as the Apostles, beheld this. And others, who did not believe, although they saw it not, might have heard, and certainly learnt from those who did see.

Where He was before, as regards His Divinity, says Euthymius. For He ascended into heaven, as regards His humanity. *What will ye say*, must be understood, as Euthymius observes. "Will ye be still scandalized? I trust not. Certainly I know ye will not rightly be so. For by My ascension into heaven by My own power ye will be able to know that I came down from heaven, and that I return whither I was before, and therefore that I am not only true and a prophet, but that I am also God, and the Son of God, to whom all things are possible, yea easy, and therefore that I am able to give My Flesh for food, and by It to raise the dead. From the miracle of His ascension into heaven Christ rightly proves His Divinity and omnipotence, and from them the mystery of the Eucharist. For to the Deity nothing is impossible, nothing strange, nothing paradoxical. Yea, it is becoming to Deity to do things strange (*nova*) and paradoxical, which are above nature and human

reason. As S. Cyril says, "By another wonderful thing He urges them to faith," and that appositely. For the ascension of Christ into heaven signified that He came down from heaven (for He went back from whence He came), and therefore that He was the Living Bread which came down from heaven, which was what He here wished to persuade the Capharnaites.

Maldonatus explains otherwise, thus, "When ye shall hear that I have ascended into heaven, what will ye say? Surely ye will be still more scandalized; ye will still less believe Me; ye will say that I am a sorcerer, who by the aid of the devils have pretended to fly into heaven."

Ver. 64.—*It is the spirit which quickeneth: the flesh*, Arabic, *the body*, &c. The Calvinists bring forward against us these words of Christ to show that in the Eucharist there is not the Flesh of Christ really and corporeally, but only spiritually and figuratively by representation and faith, because, say they, *the flesh profiteth nothing*. But if this be true, then in vain was the Word made Flesh, then in vain did the Flesh of Christ suffer and was crucified, and died. God forbid. And who does not see that the Flesh of Christ is more profitable than the mere bread of Calvin, even though it were seasoned with sugar and honey out of Calvin's throat? For in his bread there is no spirit, except the spirit of error and satanic madness.

First then SS. Cyril and Austin learnedly expound these words, thus: they are as if Christ said, "My Flesh alone profits not to preserve him who eats It unto life eternal, because it is not My mere Flesh which confers life and resurrection, but it is the Spirit, *i.e.*, My Divinity united to the Flesh which quickens first the soul, and then the body at the Resurrection. And thus My Flesh profiteth very exceedingly, forasmuch as being united to the Spirit of the Word, it derives from It its quickening power." By a similar form of speech we are wont to say, The eye doth not see, the ear doth not hear, nor the body feel, but it is the spirit, *i.e.*, the soul, which sees through the eye, and hears through the ear. Consequently, *the words*, *i.e.*, the reality and the mystery of My

Flesh to be eaten in the Eucharist, *which I speak unto you are spirit and life.* That is, My Deity, which is a pure Spirit, is a living and quickening Spirit. For It will give you life in the Eucharist, not My bare Flesh. So S. Augustine says, "This Flesh alone profiteth not, but let the Spirit be joined to the Flesh, and It profiteth greatly. For if the Flesh profiteth nothing, the Word would not have become Flesh." The same (*lib.* 10, *de. Civit. Dei*) says, "The Flesh of itself cleanseth not, but through the Word by which it hath been assumed." And S. Cyril, "If the Flesh be understood alone, it is by no means able to quicken, forasmuch as it needs a Quickener, but because it is conjoined with the life-giving Word, the whole is made life-giving. For the Word of God being joined to the corruptible nature does not lose Its virtue, but the Flesh itself is lifted up to the power of the higher nature. Therefore, although the nature of flesh as flesh cannot quicken; still it doth this because it hath received the whole operation of the Word."

For Christ is here making answer to the Capharnaites murmuring as to how Christ's Flesh being eaten could give eternal life. But He gave this answer because they had murmured still more concerning the eating the flesh of Christ, and the method of doing so, which they thought of as something carnal and barbarous, as is seen by verses 52 and 60, and 61. For it seems something savage and inhuman to tear like wolves, and devour the human flesh of Christ. Hence secondly,

More aptly and naturally, *the flesh*, *i.e.*, the carnal understanding, by which in sooth ye suppose that My Flesh is to be visibly cut and eaten like the flesh of sheep, profits nothing for the bestowal of everlasting life: but the spirit and the spiritual intelligence, by which we believe that the Flesh of Christ united to His spiritual Divinity, *i.e.*, in a sacramental manner, veiled and hidden in the Eucharist under the species of bread and wine, is to be eaten—this gives life to soul and body. So S. Chrysostom, &c. No otherwise is S. Augustine's meaning on the 98th Ps. (*Vulg.*), if he be carefully read: He says, "It is not this body which ye see nor the blood which those who crucify Me will shed, that ye are

about to eat and drink. I commend unto you a sacrament which spiritually understood will quicken you. And although it be necessary that it be visibly celebrated, yet it ought to be understood in an invisible sense." These words the Calvinists understood thus, that in the Eucharist we eat the Flesh of Christ not really, but figuratively and mystically by faith. But they are in error. For the meaning of S. Augustine is, In the Eucharist we do not eat the Flesh of Christ by visibly cutting and masticating it, as the Capharnaites supposed, but under a sacrament, *i.e.*, sacramentally and invisibly, lying hid under the species of bread and wine. For if understood otherwise, S. Augustine would conflict with himself (*Serm.* 1. *in Ps.* xxxiii. *and Lib.* 22, *Civit. c.* 8, *and elsewhere*), where he manifestly upholds the truth of Christ's Body in the Eucharist.

Wherefore Christ subjoins, *the words which I speak*, &c.: *Spirit, i.e.*, are spiritual, and must be understood spiritually, *i.e.*, Sacramentally, in the manner in which I have now explained, and not carnally, as ye Capharnaites, like butchers, understand them. So they are *life*, i.e., *vital*, and bestow life on him who heareth and eateth Me. There is a hebraism, by which the abstract is put for the concrete. Thus frequently elsewhere *the flesh and spirit* are put for the carnal and spiritual understanding and sense. Thus 2 Cor. iii. 6, "The letter killeth, but the spirit giveth life." Matt. xvi. 17, "Flesh and blood hath not revealed it unto thee." Moreover it is common in Scripture to play upon the meanings of words. Wherefore it is not surprising that *flesh* is to be understood differently from what it is in verse 56, &c. *My Flesh is truly Food.* For there real, but here figurative flesh is meant. So Christ plays upon the meaning of water (c. iv.), rising from the corporeal to the spiritual sense. So the Apostle plays upon the word *sin* (2. Cor. v. 21), "He who knew no sin, was made sin," *i.e.*, a Victim for sin, "for us."

Thirdly, the fullest sense will be if we join both meanings previously given, and with Bede unite them into one, thus—The virtue of giving life which My Flesh eaten in the Eucharist pos-

sesses, is not derived so much from the flesh as from the Spirit of the Word which is living and life-giving. And consequently this eating of My Flesh is not to be taken in the carnal manner of butchers, but in a spiritual manner, and accommodated to the spirit, that is to say in a hidden and sacramental manner. For from the words of Christ ignorantly understood the Capharnaites alleged the contrary of both, and turned away, as is plain from the words. And so this spiritual, *i.e.*, sacramental, manner of eating the Flesh of Christ by taking the species of bread and wine, under which in reality lie hid the Body and Blood of Christ and His Divinity Itself, occasions no horror to the eater, and causes no wounding or harm to the Flesh of Christ which is eaten. For here Christ lies hid, and is invisible and indivisible like an angel. So Euthymius says, "They are things spiritual and life-giving. For we ought not simply to look at them (for that is carnally to understand them), but we ought to suppose something else, and to look upon them as mysteries with our inward eyes."

Ver. 65.—*But there are some*, &c. The reason why some of you do not receive, but oppose, My words concerning the Eucharist, is not because My saying is *hard*, as ye say, but because ye are faithless, and will not believe My many miracles and signs. For here there is need of humble faith, which ought by lowly prayer to be asked and waited for from God the Father. But ye lack humility both of prayer and faith, and therefore ye neither pray to God, nor believe in Me. So S. Augustine, Bede and Rupert.

For Jesus knew, &c. It means that Christ as God knew from eternity what would happen, and this foreknowledge He communicated to His Humanity from the beginning of His conception. *And who should betray Him.* By this John intimates that Judas the traitor was one of those who did not believe; indeed, that he was offended at Christ's sayings concerning the eating His flesh: that he conceived and cherished a dislike to Christ, which at last broke out into treachery against Him. The connection makes this conclusion necessary. Otherwise this mention of the traitor would be inopportune, unless from this discourse of Christ Judas had taken

the first initiative of his unbelief and subsequent treachery. So S. Augustine, Bede, &c.

Christ added this that the Jews might not think that He had, unaware of his future treachery, admitted Judas to the Apostolate. He had done it consciously and advisedly, that so His Passion and man's redemption might be fulfilled as God had decreed.

Ver. 66.—*And said*, &c., *except it be given him*, &c., i.e., *except My Father draw him*, as He said in verse 44. Graciously does Christ not attribute the unbelief of the Jews to their fault, but excuses them on the ground *that it was not given them of the Father:* at the same time He consoles Himself, as it were, thus—"I do not distress Myself because many do not believe in Me, but I console Myself because the Father will cause to believe in Me those whom He hath chosen, and will cause them to come to Me. With these I am content. I am not ambitious of others. For whom the Father willeth (to come), those I also will; and those whom He willeth not (to come), those likewise I do not will." Yet those who would not come, *i.e.*, would not believe in Christ, sinned, both because they had sufficient grace, by which they might have believed if they had wished (although they had not efficacious grace, by which they would really and actually believe), as also because they did not humbly ask of God efficacious grace, also because by their pride, and other sins, they had rendered themselves unworthy of that grace. Yea, by their obstinacy they repelled the grace and faith of God, as S. Cyprian learnedly explains (*lib.* 1, *epist.* 3, *ad. Cornel.*)

Ver. 67.—*From this time*, say Euthymius and others: otherwise the Syriac, *on account of this discourse:* Arabic, *because of this, left Jesus*, &c. These disciples were not the Apostles, for Christ excepts them in the following verse. Neither were they the seventy-two disciples. For those had not yet been designated and chosen by Christ. But they were His more constant hearers and followers, "who," as Theophylact says, "followed Him in the rank of His disciples, and remained with Him longer than the multitudes, and so, compared with the rest of the crowd, were called His disciples. These

persons therefore up to this time being allured by the sweet doctrine of Christ, fed by the loaves miraculously multiplied, and hoping to be fed in future by similar food, when they heard Christ substituting His own Flesh in the place of bread, and willing that they should eat It, thought either that He was mad, or else was contriving some horrible and savage scheme, or perchance a conspiracy against the Romans, and would inaugurate it by their tasting His flesh and blood, as Cataline had done before at Rome. Thus, to provide for their own safety, they fell away from Christ.

S. Epiphanius declares expressly that one of these was S. Mark, who was afterwards brought back by S. Peter, and became an Evangelist (*Hæres.* 51): but others deny this, and assert that S. Mark neither saw nor heard Christ (in the flesh), but was converted by S. Peter after His death. So S. Jerome on Ecclesiastical Writers, and others.

Ver. 68.—*Jesus said therefore*, &c. For when the others were scandalized and went away from Christ "the Twelve remained," says S. Augustine, "for not even did Judas go away:" partly for shame's sake, not to be the only Apostle to go away, and be called an apostate; partly that he might be fed by Christ without labour on his part, as he had been hitherto; and that as he bore the bag and was a sort of purveyor for Christ's family, he might steal and enrich himself. For he was a thief.

Christ asks the question of the Apostles for five reasons. The first was that He might leave them their liberty. As though He said, "I give you your choice: if ye wish to go away, depart: if ye wish to remain with Me, remain. I will not retain you either by force, or shame." Listen to S. Chrysostom. "Jesus neither flattered, nor drove away: but He asked the question, not because He despised them, but that they might not seem to be retained by compulsion." For if they had remained unwillingly, He would have been in exactly the same condition as if they had gone away.

(2.) To show His greatness of soul; and that He did not need the work of Apostles, forasmuch as He by Himself could do all

things: and when they were sent away, He could substitute others who were better in their place.

(3.) That the Apostles might understand that by remaining, they did not commend, or show favour to Jesus, but to themselves. "That they received rather than conferred a benefit," says Theophylact.

(4.) That by this freedom of choice He might the more bind them to Himself, and invite them to remain. For it often occurs, as a natural consequence, that when we are asked, we decline; when we are not asked, we desire; when we are invited, we flee; when we are not invited, we draw near.

(5.) That by this interrogation He might prove their affection, and try their constancy, and draw a confession of their true faith concerning Himself. So S. Cyril. And that such a confession was drawn forth is plain from the next verse.

Ver. 69.—*Simon Peter therefore answered*, &c. *Peter*, as greater in rank (*ordine major*), says S. Cyril, firmer in faith, more loving to Jesus, more fervent in spirit, answered in the name of the rest of the Apostles, thinking that this was the mind and feeling of all. For that which he himself thought of Jesus he believed his colleagues thought likewise.

To whom shall we go? Meaning, says S. Augustine, "Do you send us from Thee? Give us another such as Thou art. To whom shall we go, if we leave Thee?" Wherefore S. Chrysostom says, "This is an answer of great affection. For Christ was preferable to both father and mother."

Thou hast the words of eternal life. First, as it were said, "Thy words, O Jesus, are sweet and life-giving, because they promise the very eternal life. Who therefore, save a fool, would leave them, and go elsewhere?" S. Cyril saith, "Not hard are the words, as those Capharnaites say, but Thou hast the words of eternal life, which are able to lead those who believe to the incorruptible life." Wherefore what Thou hast said concerning Thy flesh to be eaten, that by It we may obtain eternal life, although I do not as yet well understand it, yet am I not scandalized, nor offended by Thy

words, but I firmly believe them to be true, not doubting that in due time I shall understand them better, and silently asking and beseeching Thee to cause me to do this.

(2.) By Thy words, O Jesus, Thou dost promise us eternal life, if we eat Thy Flesh. These words draw us and unite us to Thee, rather than drive us away. For who would not wish for eternal life, and such a means of obtaining it? Wherefore the Arabic renders, *To whom shall we go, since the words of eternal life are with Thee?* "Hence we learn," says Cyril, "that one only Christ who is able to bring us to everlasting life, must be followed as our Master."

(3.) *Thou hast the words*, &c. Because Thou art Life eternal. Therefore in Thy Flesh and Blood Thou only givest what Thou art, says S. Augustine. Thou art the Word of the Father: and therefore Thou hast in Thee eternal life, because Thou art Life eternal Itself. What wonder then if Thou bestowest on those who eat Thee, life eternal? For Thou dost bestow that very self-same thing which Thou art.

Ver. 70.—*And we believe*, &c. The Greek has the article to both *Christ* and *Son*: ὁ Χριστὸς, *the* Christ promised by God, and expected for so many ages: ὁ υἱὸς, i.e., *the Son of God* by nature and substance, not adopted by grace. "Diligently consider this," says Cyril, "that everywhere, especially with the prefix of the article, they say, *Thou art the very Christ, the very Son of the Living God*, truly and naturally separating (this) Son from other sons of God, who being called, are adopted by grace. And we being conjoined by likeness to Him, are called sons."

We know, from the testimony of John the Baptist, our prophet and master, from the many and great miracles which Thou hast wrought, from Thy heavenly doctrine, and the holiness of Thy life, which we who are in constant intercourse with Thee, know to be heavenly and Divine.

Son of God: the Greek adds τοῦ ζῶντος, *the living*, so also the Syriac and Arabic read. The meaning is, We believe that Thou art the Son of God. Wherefore, we also believe that all Thy sayings are Divine and most true, even when we do not understand them,

and therefore that they are life-giving, and confer salvation and eternal life. For Thou art the Son of the Living God, who in His Essence is Life, which He communicates to Thee: therefore nothing can proceed from Thee but what is vital and life-giving: neither do we expect anything else from Thee.

Ver. 71.—*Jesus answered*, Thou, O Peter, answerest in the name of all the Apostles, as if all believed in Me, and were My faithful friends. But know that thou art deceived, for one of them is a devil, unbelieving, and faithless to Me, who also will betray Me.

Have chosen Twelve, as to the Apostleship according to their present state apt and meet. Whence it seems that Judas the traitor, even when he was first chosen by Christ, was good and honest. For prudence and charity forbid the choice of one who is dishonest. So S. Cyril, Maldonatus and others. Also S. Jerome (*lib.* 3, *cont. Pelag.*), Tertullian (*lib. de præscrip. hæret. c.* 3). Some, however, think that Judas, when he was bad, as Christ knew, was yet chosen by Him to be an Apostle, with this object, that it might be one of His own who should betray Him, and so afford the occasion and the way for His passion and death, and from them the redemption of men. This opinion is attributed to SS. Bede and Augustine, yet neither says so expressly. Indeed, both rather intimate that Judas was chosen by Christ when he was good, even though he was known to be about to become bad by his own fault. Hear S. Augustine: "Their number of Twelve was consecrated, who through the four quarters of the world were to proclaim the Trinity. And because one of them perished, not on that account was the honour of that number taken away from them. For in the room of him who perished another was chosen." And after a while he says, "He was chosen, from whom, albeit unwilling, and knowing it not, a great good was to proceed. For as wicked men wickedly use the good works of God, so, on the contrary, God for good uses the wicked works of men. The Lord used for good the wicked Judas, and delivered Himself to be betrayed that He might redeem us." Hear also Bede: "To one end He chose *eleven*, to another end *one*. These He chose that they should persevere in the dignity of the

apostolate, him, that by the office of his treachery He might work out the salvation of the human race."

A devil: Syriac, *Satan:* Nonnus, *he who is called by posterity another new devil.* Christ would not name Judas that He might spare his reputation. "He neither openly pointed him out," says S. Chrysostom, "nor wished him to lie concealed. The former was that he might not contend too impudently; the latter, lest supposing he was concealed, he should act too unguardedly." He did it also that he might impress the Apostles with fear, that they like Judas might not apostatize, nor presume proudly upon their own constancy. Listen to Cyril: "He confirms them by sharper words, and makes them diligent by the peril before their eyes. For it is thus He seems to speak, Ye have need, O ye disciples, of great watchfulness, and great care for your safety: for the way of perdition is very slippery." After a while, "He makes all more watchful, because He does not say openly who would betray Him, but affirming that the charge of such heinous impiety hung over one, He makes them all anxious, and by the dread of such a thing He arouses them to greater vigilance."

You will ask why Judas is called *a devil.* I answer (1.) because he was διάβολος (diabolus), *i.e.*, a false accuser. For he spoke evil of the works and miracles of Christ to the Scribes and chief priests.

(2.) He was a *diabolus*, Hebrew and Syriac, a *Satan*, i.e., *an adversary*, because he opposed himself to Christ.

(3.) He was a *diabolus* because he did not believe in Christ: because he was a thief and a liar. For the devil is "a liar and the father of a lie" (*cap.* viii.) Wherefore Christ saith, *he is a devil*, in the present tense, not *will be* in the future.

(4.) He was *a devil*, that is *a minister of the devil, an instrument and organ of the devil.* For at the instigation of the devil he betrayed Christ his Lord and his God, as though he had been possessed of a devil. Whence John says (xiii. 2), that "Satan entered into him." So S. Chrysostom and others. So in common speech a very wicked man is called *a devil.*

(5.) He was a *diabolus*, i.e., *betrayer of Christ.* For in this sense

diabolus is used for a traitor in Ecclus. xxvi. 6, in the Greek, though the Vulgate has *betrayal*. So the devil is the traitor angel, because by his malice he betrayed and ruined the angelic state. For from the angelic choirs and from heaven Lucifer, the traitor, by his perfidy dragged down with himself to hell the third part of the stars (Apoc. xii. 4). He betrayed therefore heaven and its inhabitants to hell and destruction.

Christ is alluding to the fall of Lucifer, who being chosen by God prince of the angels, by his pride made himself a devil and the prince of the demons. In like manner Judas chosen by Christ to the angelic office of the Apostolate, by his own fault fell from it, and made himself a companion of the devil, and a *diabolus*, that we may learn to work out our salvation with fear and trembling, and to fear a fall, although we stand in the most holy places. For the higher the place the greater is the fall, and the ruin the more profound.

Ver. 72.—*But he spake*, &c. Christ forewarns the Apostles, so that when they should afterwards behold the treachery of Judas, they might know that He had foreseen and foretold it, and therefore that it was not against His will, but by the permission of His certain counsel that this was done to bring about His death, by which He might redeem the human race.

Here John finishes the acts of the second year of Christ's preaching, up to the third year, or from the second Passover to the third. He proceeds with the acts of the third year in the following chapter. He passes over therefore many acts of Christ's second year, because they had been given at length by the other three Evangelists. He concludes Christ's second year with the multiplication of the loaves, which He wrought about the time of the Passover, and which furnished the occasion of Christ's long argument with the Jews concerning the spiritual bread and His Flesh to be partaken in the Eucharist.

CHAPTER VII.

1 *Christ goes up to Jerusalem from Galilee.* 12 *Answered the Jews by saying that He was taught and sent by the Father to heal the sick even on the Sabbath.* 32 *The soldiers who were sent by the Pharisees to seize Him, refused to act.* 50 *Nicodemus reproved by the Pharisees for taking His part.*

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.
44 And some of them would have taken him; but no man laid hands on him.
45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
46 The officers answered, Never spake man like this man.
47 Then answered them the Pharisees, Are ye also deceived?
48 Have any of the rulers or of the Pharisees believed on him?
49 But this people who knoweth not the law are cursed.
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
51 Doth our law judge *any* man before it hear him, and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
53 And every man went unto his own house.

But after this Jesus walked in Galilee, &c. Not immediately, but about six months after. The incidents of the former chapter took place in March, the feast of tabernacles was in September. But Christ lived six months after this, to the following March. All which follows Christ said and did in the last months of His life. S. John then omits here the events of these six months, amongst which are the defence of the disciples for eating with unwashed hands; the healing of the daughter of the Canaanitish woman; St. Peter's testimony, Thou art the Christ, the Son of the Living God, for which He was constituted the head of the Church; the paying the tribute-money; His reproof of the Apostles for disputing who was the greatest, &c. For all this which S. John omits had been recorded by the other Evangelists.

Jesus walked in Galilee. He was already in Galilee, but it means He went to and fro in Galilee, preaching the kingdom of God.

For He would not walk in Jewry, because the Jews (*i.e.*, the chief of the Jews) *sought to kill him*, because He kept not the Sabbath, as the Jews did, but healed the sick on that day, and called God His father, and consequently asserted that He Himself was God (see *chap.* v. 18). It appears that Jesus did not go up to Jerusalem at either the Passover or Pentecost of this year. And this because He knew the death that was devised against Him, before His appointed time; not because He feared the Jews, or dreaded death, but to set us an example of flying from our persecutors,

till God otherwise reveals, and delivers us into their hands, as S. Athanasius did. (So say S. Augustine and others.)

Ver. 2.—*But the Jews' feast of tabernacles was at hand.* They kept it for seven days, living in booths, hastily constructed of branches of trees, in memory of the forty years' wandering in the wilderness. The Syriac version for *Scenopegia* reads *Conopea* quite wrongly. For these were mosquito curtains, not booths. Abulensis (in Lev. xxiii. 34) gives a most erroneous derivation of σκηνοπηγία, and Plutarch from not knowing Hebrew was equally wrong in regarding this feast as merely a Bacchanalian orgy, mistaking also the meaning of Sabbath.

Ver. 3.—*But His brethren said to Him.* Not the sons of Joseph, as Leontius, Cyril, and Euthymius supposed, for both Joseph and Mary remained virgins; nor yet James and John, as Chrysostom thinks, for they were Apostles already, but kinsmen of the Blessed Virgin, or even of Joseph (see S. Luke, chap. iii. *ad fin.*) Some, that is, of His kinsfolk, not all; for some believed in Him, some not.

Depart hence and go into Judea. From Galilee and the ignoble Capharnaum to the coming feast of tabernacles, to make Thyself known to them by Thy doctrine and miracles. They wish to draw Him away from Galilee, to be known and renowned at Jerusalem.

That Thy disciples also may see the works that Thou doest. Thou, O Jesus, our kinsman, art performing wondrous works in a corner of Galilee, before Thy few and poor disciples in Galilee, come with us to Jerusalem, and work similar works there; that Thy disciples, whom Thou hast there obtained by Thy preaching, and wilt hereafter gain by Thy miracles, not from the people only, but also from the Priests, Scribes, and chiefs of the people, may be instructed or confirmed in Thy faith, and receive thee as a Prophet and the Messiah. For they wished that Christ should come especially to their notice, that the chief rulers should proclaim Jesus to be the Messiah, and propose Him as such for the reception of the people. For it was theirs to decide about the faith, the prophets, and the Messiah, and what they decided that the people followed and did.

Ver. 4.—*For no man doeth anything in secret and he himself seeketh*

to be known openly. Ἐν παῤῥησίᾳ properly means *to be at liberty;* but here, as opposed to "secretly," it means "openly" (see John v. 13; xvi. 25, 29; xviii. 20; and S. Mark viii. 32). So Maldonatus and others.

If Thou doest this, manifest Thyself to the world. "If" does not imply doubt, but means assertion, and is the same as "since." Since Thou doest such great and wondrous works in Galilee, do the same in Jerusalem, that there all Israel, and from them the whole world, may know who Thou art, and what dignity, power, and virtue Thou hast received from the Father. For as Raphael saith, "It is good to keep close the secret of a king, but it is honourable to reveal and make known the works of God" (Tob. xii. 7). They make the praise of Christ and the glory of God a cloke for their own covetousness and ambition: for they wished that as Christ became renowned by the fame of His miracles, they as His kinsman might become renowned, and honoured by the people, and be loaded with gifts: and might, moreover, secure the favour of the rulers and priests, and then, as they hoped, rise to high offices in the state. Just as when one is made Pope, or Cardinal, or Bishop, his kinsfolk at once flock about him, to gain through him honours and wealth. For "all seek their own, not the things of Jesus Christ."

Ver. 5.—*For neither did His brethren believe in Him.* They so freely and boldly urged Jesus to come with them to Jerusalem, because they did not fully believe that He was the Christ. For had they believed it, they would not have dared to speak to Him so freely. So says Euthymius. For though they saw Him work so many miracles, and did not doubt their truth, yet they doubt whether He were the Messiah and the Son of God. For though they wished it to be true, and partly believed it on account of His many miracles, yet on the other hand they doubted when they saw Him so poor and despised. To make certain they urge Christ to go with them to Jerusalem, where the Scribes and Priests could, on examination had, declare Him to be the Christ, and thus He, and they through Him, might gain honour and celebrity.

Ver. 6.—*Jesus said unto them, My time is not yet come, but your*

time is always ready. My time is appointed of the Father, but it must be put off for a few days, through the hatred with which the Jews pursue me. For this reason I will go up in a few days, but with secrecy. But do ye go first, for any time is fitting and appropriate for you. I will follow you secretly. (See Jansenius, F. Lucas, and others.)

On the other hand, S. Chrysostom and others (see Maldonatus) consider that the time spoken of is the time of His death, which had not yet come. The first meaning is the best.

Ver. 7.—*The world cannot hate you*, &c. You (my kinsmen) can go at any time to Jerusalem without risk, because ye do not oppose the Scribes, but rather favour, and pay them court. But I, if I go up openly with you, put Myself in manifest peril of My life. So S. Cyril, who also adds the reason, "For a mind given to pleasures, greatly resents being called away from them;" for the Scribes were unwilling to abandon their pleasures, their luxuries, their injustice, and therefore hated Christ, who wished to draw them away from them, as the wise man says (Wisdom ii. 12).

Ver. 8.—*Go ye up unto this feast.* For ye have no danger to fear (says Euthymius).

But I go not up yet to this feast. I am waiting for the anger of the Scribes to subside. For they are looking out for Me to kill Me at the beginning of the feast, but after three days I shall come up secretly and with less danger by myself. For it is clear from verse 10 that He came up a little while after. It is probable that Christ said, as the Vulgate reads, "I go not up," for had he said, "I go not up yet," his kinsmen would have proposed to wait for Him. But Christ's meaning was, I go not up yet, though He did not say so to His kinsmen, to relieve their vexation. Secondly, S. Augustine and Cyril explain "I go not up on this first day of the Feast, but afterwards on the fourth day." But the truer view is that He determined to go up on the first day (see on ver. 14). Maldonatus explains, "I go not up as ye wish and suppose, as a mere man to be honoured and followed by the people. But I shall soon go up thither as the Messiah and Son of God to teach them the way of salvation, and

thus seek to extend His glory and not My own. But this seems somewhat forced.

Ver. 9, 10.—*When he had said these words*, &c. Christ appears not to have taken the straight road through Samaria, but to have crossed the Jordan, and after dismissing the multitudes, to have gone up to Jerusalem, with a few of His favoured disciples, in secret (see Matt. xix. 1, 2; Luke ix. 51, 53; Mark ix. 29, x. 1).

Ver. 11.—*The Jews therefore sought Him at the feast, and said, Where is He?* S. Chrysostom says that on a feast day they were always disposed to murder, and they endeavoured to catch Him on feast days. And Euthymius, "Admirable work for feast days, in making them occasions for murder; and that on the very day they ought to have been searching for Christ in order to believe on Him, they were aiming only at His death." And thus in our days many on the feast days on which they ought to be making their peace with God, only offend Him by their gross sins and blaspheming, making their feasts to the devil and not to God; this is the fraud and suggestion of the devil, who takes away the service due to God, and appropriates it to himself.

Where is He, that impostor, and deceiver of the people? In their extreme wrath, says S. Chrysostom, they could not bear to mention Him by name.

Ver. 12.—*And there was much murmuring*, &c. He would make Himself the founder of a new faction, and stir up sedition and rebellion.

A good man, nay, a teacher and a prophet; this was the opinion of those who had heard Him teaching, and seen His miracles in Galilee. The contrary was the opinion of the Scribes and Rulers, and the multitude who followed them.

Ver. 13.—*Howbeit no man spake*, &c., *i.e.*, from fear of the Scribes, Pharisees, and Chief Priests. S. John speaks of them merely as Jews, so as not to derogate from the authority of the Scribes and Priests, and also, as Cyril says, he counted it wrong to term persons so estrayed from holiness, priests or elders. "No one," *i.e.*, of those who said that Jesus was a good man, says Euthymius; or as

S. Augustine says, "They loudly proclaimed, 'He seduces the people;' 'He is a good man,' they spoke in suppressed whispers."

But about the midst of the feast, Jesus went up into the temple. On the fourth or fifth day, for it lasted for eight days.

S. Augustine, Theophylact, and others think that Christ entered Jerusalem and the temple on the same day: for when He came to the city He used first of all to visit the temple, as an act of piety, and many Christians follow his example. On the other hand, Toletus, Maldonatus, and others think that He went up shortly after His kinsfolk, so as to be present at the beginning of the feast, but that He did not enter the temple till the fourth day. This the language of S. John both here and in verse 10 seems to require. And besides Jesus, as a teacher and pattern of religion, wished for the edification of others to keep the whole of this festival. (See Lev. xxiii. 43.) Moreover, they were required to erect their booths on the first day of the feast, which Jesus probably did, unless you suppose that He was taken into the booth of a disciple or friend. Coming up secretly in this way on the first day of the feast He ran no risk, unless He entered the temple, which He did not do till the fourth day, remaining hid in a booth for the first three days. His first entry then was in secret, His second was public, the one to keep the feast in the booths outside, and then afterwards to teach in the temple.

But why did He not at once enter the temple? First, as S. Augustine and others reply, in order that the anger of the Scribes and Chief Priests who lived in the temple might cool down. (2.) His remaining concealed was for example's sake and from His weakness as man, as His coming forth afterwards was a proof of Divine power, says S. Augustine, and Bede after him. (3.) To create in His expectant hearers a greater desire of hearing Him after such delay. (4.) That they might be more free to hear Him, when unemployed in the necessary arrangements for the feast.

And taught, after His own manner, the things which concerned salvation, and led to the kingdom of heaven; and publicly too before the Scribes and Rulers who hated Him. Behold here the

nobleness of His mind in intrepidly discharging His office in the midst of danger. For although the anger of the Scribes had somewhat cooled down by the delay of three days, yet it could be easily rekindled by His teaching thus in public. But Jesus nobly despised it, both because He was ready to be killed by them, and also because He knew that God would thwart their designs against Him, because the appointed time of His death had not come. By His three days' concealment He teaches us prudence, and by His coming forth and preaching openly on the fourth day He gave us a pattern of boldness, to discharge resolutely the duty imposed on us by God, even at the peril of our life, in sure trust that He will either deliver us from danger or give us strength and fortitude to bear and overcome it.

Ver. 15.—*And the Jews wondered, saying*, &c. "They marvelled," says Cyril, "when they saw in Him such unheard-of wisdom and power of speech;" for, as Theophylact says, "He spake wondrous words, restraining and changing their minds in a wondrous manner," so that their fury was changed into love and admiration of Christ. "For they heard Him," says S. Augustine, "disputing about the law, and adducing its testimony," and explaining it with such grace and manner as was not human but divine. For, as he adds, "Many knew where He was born, and how brought up, but had never seen Him learning anything." And hence the Scribes ought to have inferred that His great learning and wisdom had not been acquired by study, but infused by God. But blinded and stupefied by hatred they stand still in wonder, and proceed not to investigate the origin of that which surprises them. So S. Chrysostom. And for this very cause God willed that Jesus should leap up into the chair of learning, not from the schools, but from the carpenter's trade, to the end that all might acknowledge that His learning was not taught by man but inspired by God.

Ver. 16.—*Jesus answered*, &c. My doctrines are not My inventions nor the result of My study. They did not primarily and originally proceed from Me, but from God the Father. He, as I am God, communicated to Me His own omniscience. But, as I am man,

He gave and infused into Me His own Blessed knowledge of all things, according to that of Isaiah xi. 2. "The Spirit of the Lord shall rest upon Him," &c. So S. Chrysostom and others, who observe that in this very way Christ implies that He is God: as if He said, "I together with the Divine Essence have derived all My omniscience and doctrine from the Father." As S. Augustine says (*Tract* 29), "What is the doctrine of the Father, but the Word of the Father? Christ Himself, therefore, is the doctrine of the Father, if He is the Word of the Father. But because a Word cannot be of no one, but of some one, He called Himself His own doctrine, and yet not His own, because He is the Word of the Father. For what is so much thine as thyself? and what is so little thine as thyself if thou art from some one else?"

Ver 17.—*If any one is willing*, &c. That is, something invented by Me, and therefore disagreeing, or contrary to the will of God. As S. Chrysostom says, "If anybody has love of virtue, he will understand the force of My words that they come from God. For of Him cometh every virtue, of which I am the earnest teacher. For he who loves to observe the commands of God in this matter, will love and observe My Word, because I do not say or do anything contrary to what is pleasing and commanded by God;" tacitly hinting that they loved vice, and therefore were opposed to the teaching both of God and Himself. "Put away," says Chrysostom, "this doubt, your anger and malice and intense hatred of Me, and nothing will then keep you from acknowledging that My words are those of God. But now these tempers obscure your judgment, and if you put them aside you would think otherwise."

Ver. 18.—*He that speaketh of Himself*, &c. But on the other hand Cyril concludes with, "He who seeks not God's glory but his own, is a liar, and full of deceit"—a liar, because under pretence of observing the law he puts forth his own will; and full of deceit, because he dares to prefer his own commands to those of God. This then is the second proof that Christ gives, that He speaks not of Himself. Put logically it is thus, He that speaks for Himself seeks his own glory. But I seek not my own glory; therefore I

speak not of Myself. Heretics and philosophers teach their own opinions, and call their followers after their own names. For in either case, it is desire for fame which causes heresies and sects.

Unrighteousness, that is fraud, craft, deception, for Christ teaches sincerely and truly what he believes will please God and promote His glory, while others seek their own glory, and use flattery and other arts to extort it from men for themselves.

Ver. 19–20.—*Did not Moses give you the law? And yet*, &c. The primary sense is, no wonder ye do not accept Mine and My Father's law, since ye keep not the law of Moses, which ye value so much and urge against Me. For it strictly forbids murder (Ex. xxiii. 7). So S. Augustine and others. But secondly, F. Lucas thus explains it more profoundly and more closely to the context: "Ye accuse Me of disregarding the law, and breaking the Sabbath by healing the paralytic. But ye equally break it by circumcising a man, which is a longer and more cruel act than healing with a word. Ye are therefore more deserving of death than I am."

Ver. 20.—*The people answered and said, Thou hast a devil, who seeketh to kill Thee?* That is, Thou art mad as Saul was when possessed with a devil. Or more strictly, it is the devil who instigates Thee to make this false charge of murder against us. We never thought of it. These are the words of the people, some of whom thought well, and others ill of Christ, but yet did not wish to kill Him. But that was the wish of the Scribes and rulers, who mingled with the crowd. Christ therefore glances at them, and openly proclaims their secret plans for killing Him, which were fully known to Him, thus shewing Him to be God.

Ver. 21.—*Jesus answered and said unto them, I have done one work, and ye all marvel.* The work of healing the paralytic. Jesus did not return taunt for taunt, but forbearingly suppressed his feelings, and with gentleness and prudence pulled up their charge by the roots. "He was not troubled, but calm in the possession of His truth; He returned not evil for evil, or railing for railing, though, if He had said to them, Ye have a devil, He would certainly have spoken truth; for they would never have said such things to Him who is

Truth itself, if the false teaching of the devil had not ensnared them.

Ye wonder, and are indignant, as though I had done contrary to the law. "Ye are disturbed and agitated," says S. Chrysostom. "Ye condemn Me," says Cyril. "Ye seek to kill Me," Euthymius. The order of events is inverted. For astonishment caused indignation, indignation disturbance, disturbance the contriving His death.

Ver. 22.—*For this cause Moses*, &c. (1.) Some, as Theophylact and Maldonatus, connect this with the preceding verse, "Ye all marvel at this My healing on the Sabbath." (2.) Euthymius and Jansen explain thus, "To keep you from wondering, just consider what I am going to say about circumcision."

(3.) S. Cyril, Toletus and F. Lucas explain it thus: "Though Moses gave you circumcision, it was because he wished studiously to observe the tradition of the fathers, and yet on the Sabbath day, which Moses also authorised, ye circumcise a man. (4.) It is on account of the surprise you feel that I add an argument from the rite of circumcision, which ye perform by Moses' own order on the Sabbath.

Not because it is of Moses, but of the fathers. The patriarch Abraham, and not Moses, instituted circumcision. And he adds this to teach them not to rely to such an extent on the law of Moses alone, respecting the Sabbath, or to neglect the laws of those who preceded him. But on the other hand, if those earlier laws are at variance with the law of Moses, the elder laws should prevail and the law of Moses give way to them. And, thus, the law of circumcision given to Abraham cancelled the law of the Sabbath given to Moses, that if a child were born on the Sabbath, he was obliged to be circumcised precisely on the eighth day, and that his circumcision could not possibly be deferred to the day following. If then the law of Moses was obliged to give way to the law of Abraham, much more should it give way to the Law of Christ and God, which orders us to do good, if we can, to the sore afflicted, even on the Sabbath, more especially if we do so quickly, and in a word, as Christ did.

And ye on the Sabbath day circumcise a man. And, *i.e.*, therefore, because the law of circumcision was anterior, and given to Abraham by God, it overrules the Sabbath, which was instituted afterwards by Moses at the command of God. And therefore, if the eighth day from the child's birth is the Sabbath, ye circumcise him with great preparation and trouble, that the law of God given to Abraham may be kept.

Ver. 23.—*If a man on the Sabbath day receive circumcision*, &c. If circumcision, which in its own nature is a servile, troublesome, and tedious work, as well as one causing pain, is not only lawful, but even commanded to be done on the Sabbath; why am not I equally allowed to heal on the Sabbath a man who has been paralysed for so many years, and with a word to restore him to health, and that too to the alone praise and glory of God? For the law of piety and kindness is a law of nature, to which every law, human and divine, such as that of the Sabbath, should give way. Observe here, "*the whole man.*" For as Euthymius remarks, since his whole body was shattered by palsy, He rendered it entirely whole. Christ appositely compares the healing to circumcision, because as a superfluous part of the body is cut off by the one, so the palsy, which was attacking his whole body, was cut off by the other. But circumcision took place with pain and wounds, the healing by Christ with pleasure and complete health, for He healed the whole man, that is, body and soul together. Christ appears to have cut off from the soul of this sick man his vices and sins, and to have justified and sanctified him, as well as others who were healed by Him, just as circumcision by circumcising the flesh circumcised the soul also; cut away from it original sin, and clothed it with the grace and righteousness of God.

Ver. 24.—*Judge not according to appearance, but judge righteous judgment.* He charges the Jews with acceptance of persons, in acquitting Moses, or rather themselves, in a like matter, but accusing and condemning Jesus. Ye accuse Me as a Sabbath-breaker only for healing a sick man by my divine power, whereas ye think it lawful by the law of Moses to circumcise and wound a child, to heal his wound by applying plasters, and to staunch the blood, which

is much more tedious, painful and horrible. And this is because ye judge not acccording to the truth of things, but according to the dignity of the persons. For Me ye contemn as vile, poor and hated; but ye set up yourselves with Moses as the chiefs and teachers of the people. For were ye to judge according to our doings, ye ought to acquit Me as well as Moses and yourselves; or if ye condemn Me, ye should condemn both Moses and yourselves. For I healed the man on the Sabbath, but ye with Moses on the very same day first wound and afterwards heal the child. And my object was even more holy, because I did it only for the glory of God, to show that I was the Messiah. So say S. Augustine, S. Chrysostom, and others. Many think that Christ here put Himself above Moses. But it would be more fitly said that Christ here compared Himself with the Jews, who, according to the law of Moses, circumcised on the Sabbath. But Moses never expressly commanded this. It was merely inferred from his words.

Ver. 25.—*Therefore said some of them of Jerusalem.* Those, that is, that were convinced by Christ's argument. Many of the people at Jerusalem had a leaning towards Him, but could not openly show it for fear of the rulers.

Is not this He whom they seek to kill? They knew, says S. Augustine, how savagely He was sought for. The others then said falsely and craftily, "Who seeketh to kill Thee?"

Ver. 26.—*And lo He speaketh openly, and they say nothing against Him.* What means this great silence? says Nonnus. *Do the rulers know indeed that this is the very Christ?* They know it, or easily could have known it, but they, blinded by their pride and hatred, persecuted Him to the death; but they were restrained by His divine power from laying hands on Him.

Ver. 27.—*But we know this man*, &c. We know that His parents are Joseph and Mary, and they themselves confessed elsewhere in general that they knew He was to be born in Bethlehem of the seed of David. But these were the words of the ignorant people, who thought that Christ would suddenly appear to the world from unknown ancestors, that He would remain hid in Bethlehem for a

long time, or else be carried away to a distance, be there brought up to man's estate, and then appear unexpectedly in Judea. Other strange myths were invented concerning Him, derived mainly from wrong interpretations of Is. liii. 8, Heb. vii. 3, Micah v. 2, and Ps. cix. 3 (*see Vulg.*), "Before the morning star I begat Thee from the womb:" all which passages should be understood of His divine and not of His human nature. But the Jews considered Him a mere man, and thought that He had been begotten from eternity in Bethlehem. On which account Christ teaches them that they knew His human, but not His divine origin. So Toletus and others.

Ver. 28.—*Jesus therefore cried in the temple*, &c. I grant what you say, that ye know My ancestry and My parents; though ye are much mistaken. Ye do not know them; for the Jews knew not the Godhead of Christ, regarding Him only as the son of Joseph. But S. Chrysostom and Maldonatus explain thus: "Ye know Me, *i.e.*, ye ought, and are able to know that I am the Messiah. For I have proved this from prophecy, and confirmed it by miracles."

He cried, as showing that He knew their secret murmurings. And the things which they spake secretly (says S. Chrysostom), He openly proclaimed, and confounded them. In order also by His loud speaking to gain attention and add weight to His preaching.

I am not come of Myself, but sent of the Father. *But He is true*, in faithfully and truthfully fulfilling in My person the promises made to Abraham and David. *But ye know him not*, *i.e.*, to be My Father, and that He sent Me to redeem the world. Or otherwise, "ye know Him not, ye do not obey, love, or worship Him, as though ye knew Him." So Theophylact.

Ver. 29.—*But I know Him, for I am from Him, and He hath sent Me.* "Born," saith S. Augustine, "by divine and eternal generation, inasmuch as I am His own proper and natural Son:" and He sent Me "into the world by My Incarnation." "See," saith Theophylact, "the two natures in Christ set forth in this passage, for by His saying, 'I am of Him,' His Divine Substance is set forth; but His human when He says, 'and He sent Me.'" Christ here refutes

them of Jerusalem, who excused themselves for not believing in Him, because they knew His parents, whereas no one was to know the parents of Christ. For He shows that they knew not either His Divine generation from the Father, nor His human generation, by having been Incarnate by the Holy Ghost of the Virgin Mary; and that this was no hindrance to their duty of believing in Him as the Messiah, even though His parentage were not known.

Ver. 30.—*They therefore sought to take him, but no man laid hands on him.* Who were they? asks S. Chrysostom. Not the multitude, but the priests, who hated Jesus because the people preferred Him to them, and He was held to be the Messiah. *Because his hour was not yet come*, the hour at which He had resolved to die (says Theophylact), for when He thought it the time for Him to suffer He gave Himself to His crucifiers. This manifestly shows the wisdom of the Saviour "in not wishing to die except at the fitting and suitable time which was destined for Him. For the passion of Christ was free and voluntary, not of force or compulsion. *His* hour means the hour chosen by Himself, and determined on for His death." S. Cyril here argues at length against the brethren who thought that some hours were favourable, and others unfavourable to man. For he teaches that times as well as men are subjected to and regulated by God's providence.

Ver. 31.—*But many of the people*, &c. For the people were more simple-minded, candid, and eager for their own salvation, than the priests, who hated Jesus, whom the people regarded as the Messiah, while they themselves were but little regarded; which greatly excited their hatred against Christ. *When Christ cometh*, &c. Why then should we not accept this man who is here as the Christ? For it is prudence to prefer a certainty to an uncertainty, and the present to the future. For they had seen many miracles wrought, of which S. John says nothing, as having been related at length by the other Evangelists. So says S. Chrysostom, "The people conjectured rightly, being led, as it were, on their own feet to proper belief, through the greatness of what they had seen, but waiting for the teaching of the rulers respecting Christ;" and further on, "the head (as is said)

became the tail. For the rulers simply follow, and consenting to the wickedness of the Pharisees make a headlong attack on Christ."

Ver. 32.—*The Pharisees heard*, &c. As though He were exciting the people to sedition (Euthymius); but more truly from envy. The Greek adds "*the chief priests.*" The Pharisees belonged to the Council, and accused Jesus before the chief priests, and drew them over to their resolve to kill Jesus.

Ver. 33.—*Jesus therefore said unto them*, &c., that is, to the officers of the chief priests, to win them over (says Chrysostom) by showing that He knew the cause of their coming, "and that they might tell it to their masters." "*Yet a little while*," I will not for long trouble your masters, for I am weary of dwelling with murderers. "I will fly from the ungodly," says Cyril. "I will preach for six months more among you, till the Passover. For then will be My time, appointed by the Father, to die for the salvation of the world. It is in vain that ye now seek to kill Me. Ye can do nothing against God's will. Ye are labouring in vain, and kicking against the pricks." Christ here displays His greatness of mind, and His divine foreknowledge and power, wherewith He laughs their efforts to scorn, and disperses them as spiders' webs. *I go;* that is, I shall soon go, signifying that His death was voluntary, says Theophylact, quoting S. Chrysostom. It was in vain that they attempted violence against Him. "I go" means "I will go of My own accord and give up myself to you for bonds, scourging and death." *To him that sent me.* This signifies (1.) that He would go willingly, (2.) that the persecution of the rulers would do Him no hurt (so Chrysostom and Euthymius). (3.) He would alarm them, for, going to the Father, He would declare to Him their hatred towards Him, and demand punishment. So S. Chrysostom and S. Cyril. "In vain ye sharpen against Me the sword of wickedness. Ye will not make life subject to death; I shall ascend into heaven, bearing before angels and men the accusation of your wickedness. For the first will wonder at His return, and the others, going forth to meet Him, will ask 'What are these wounds in Thy hands?' And I will answer, 'With these was I wounded in the house of My beloved'" (Zech. xiii. 6).

Ver. 34.—*Ye shall seek Me*, &c. Ye will seek for another Messiah, but ye will not find Him, for there is no other Christ but Myself. So Toletus. But this is far from clear, and not to the point. It means more plainly and simply: When ye hear that I have risen, and by My disciples am working miracles, ye will seek to kill Me again, and thus utterly extirpate My name and My religion. But ye will not find Me, for I shall ascend with glory into heaven, and though ye slay My Apostles, I will put others in their place to propagate My doctrine and Church through all the world. So Rupertus.

But (4.) Jansen and others explain thus. After My death and ascension many of you who despised Me, will by the preaching of the Apostles desire to see and hear Me, but will not find Me because I go up to heaven. So Cyril, who teaches that a blessing should be embraced when present, lest afterward we should seek for it in vain. For opportunity has locks (of hair) in front (as is said), but is bald behind.

Morally. Learn to admire and imitate Christ's calmness and patience in answering. "For," says S. Cyril, "a mind devoted to God ought to avoid all assaults of anger, and to take pleasure in gentle thoughts. Labour greatly to be versed in endurance, that thou mayest appear to all to bear adversities patiently, to have a gentle mind, and not to speak unseemly words even against thine enemies."

Ver. 35.—*The Jews therefore said*, &c.

Ver. 36.—*What is this saying that He said, ... and where I am, thither ye cannot come?* That is to the Gentiles scattered throughout the world. Hence the Epistles written to them are called Catholic or universal. The Jews scornfully termed the Gentiles "dispersed," whereas they themselves were gathered together in one spot, and again because they were "dispersed" among many errors and superstitions, while the Jews were united in one orthodox faith and served the one true and only God with one mind.

The Jews did not understand Christ's meaning, because they did not believe that He would go up again to heaven. And yet they spake the truth, for when the Jews rejected the faith, the Apostles transferred it to the Gentiles (*see* Acts xiii. 46).

Ver. 37.—*But in the last day, the great day of the feast*, &c. This

was called the day of the assembly or gathering, when the people in a body went to the temple. Christ therefore wished to implant in the people, as they were departing, not merely a longing for Himself, and doubts respecting His religion, but to bring it keenly home to them, just as a preacher should do at the end of his discourse. "Since they were going home," says S. Chrysostom, "He gives them saving food for their journey."

Symbolically. The feast of tabernacles was joyful, and thus a type of the resurrection and joy of the blessed, to which Christ just before said He was going. So S. Cyril.

If any one thirst for his own salvation, and a happy and blessed eternity (for these we should especially thirst for and desire, as the highest good), "*let him come to Me*," *i.e.*, believe in Me, and draw from Me Gospel truth, yea the Holy Spirit Himself, with all His gifts and virtues, for He will lead him to heavenly glory, where all his desires will be fully satisfied (*comp.* Is. lv. 1).

Ver. 38.—*He that believeth in Me, as the Scripture saith, i.e.*, as he ought, by faith, moulded by love: he that so believeth as also to obey Me and My commands.

Out of his belly shall flow rivers of living water. Where is this said? (1.) Rupertus, S. Thomas, and S. Jerome say in Prov. v. 16, "Let thy fountains be dispersed abroad." (2.) F. Lucas in Is. lviii. 8, "Thou shalt be like a watered garden." (3.) Others say that it is stated not in one place, but in many, for the prophets everywhere foretell that the abundance of spiritual gifts which Christ would give, would be like showers of water. See Joel ii. 28; Is. xli. 18, xliv. 3. See also Ezek. xxxvi. 25, and Ecclus. xxiv. 40, Vulg., "I wisdom poured forth rivers," &c. (In Angl. verses 30, 31), and Cant. iv. 15, "A fountain of gardens, a well of living waters, and streams from Lebanon."

Out of his belly shall flow rivers of living water. Rivers (say S. Ambrose and Theophylact), not a river, to denote the greatest abundance, force and efficacy of spiritual graces, as *e.g.*, rivers of charity, of virginity, of martyrdoms and martyrs, of wisdom and of Christian eloquence. So S. Chrysostom, Rupertus, and

others. S. Gregory (*Hom.* x. on Ezek.) saith: "Because holy teachings flow from the minds of the faithful, as streams of living waters from the belly of believers. For what is the belly, but the inner feelings of the mind, that is, right intention, holy desire, and a will which is humble towards God, and loving to its neighbour?"

"Consider," says S. Chrysostom, "the eloquence of Peter, the vehemence of Paul, and the wisdom of Stephen, for nothing escapes them as they speak, but they all go on as hurried forward by impetuously rushing streams." As was the case at Pentecost, when Peter poured forth the streams of his spirit, and by one discourse converted three, and by another five, thousand Jews to Christ. And hence S. Jerome (*Ep.* lxi. *to Pammacheus*) saith, "Paul was a chosen vessel, a trumpet of the Gospel, a roaring of a lion, a torrent of Christian eloquence: for as oft as I read him methinks I hear not words but thunders." And S. Chrysostom saith, "Paul is the heaven which hath the sun of righteousness, being himself a most pure and most profound sea of wisdom" (*Hom* iv. *de laudibus S. Pauli*). But observe that Christ is the fount of living water, that is of living and quickening grace, "For with Thee is the fountain of life" (Ps. xxxvi. 9), and if we drink of this fountain (*i.e.*, if we believe in Christ and obey Him), He will be in us a fountain of water springing up into eternal life (see John iv. 14). This fountain is the Holy Spirit, or His abundant and plenteous grace. And from this fountain dwelling in the soul, the countless and most perfect spiritual gifts and virtues flow, like rivers and streams, into the soul and body, into all their powers and acts, and reach even to those about them. For "the grace of the Spirit," saith Chrysostom, "when it enters and waters the mind, fertilises it more than any stream; it never fails, never falls short, never stops." He therefore speaks of its indefectible abundance, and its wondrous operation, as a fountain and stream.

"Faith, hope, and charity are streams of the Holy Spirit," says S. Gregory, as S. John explains it below.

Out of his belly. That is, the heart and mind. "The belly" (says S. Augustine) "is the conscience of the heart, for purified by this water, it will be itself a fountain. But the fountain is benevolence,

which seeks the good of its neighbour, and therefore is not dried up, but ever flows.

Shall flow. Abundantly, in virtuous acts, by the operations and impulses of the Holy Spirit, to lead not only themselves but others also to heaven. For the spring of this spiritual stream is in heaven, and it flows back to its original source, and carries back thither spiritual men with it (*see chap.* iv. 14).

Living waters. Not stagnant waters, but flowing and springing up. Abundance of living waters. (1.) Charity (S. Augustine). (2.) Spiritual joy (see Ps. xlvi.) (S. Basil). (3.) Evangelical doctrine (S. Ambrose). (4.) Heavenly happiness and glory, which S. John compares to the river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb (Rev. xxii. 1). (5.) A fount of all grace and glory, all gifts of the Holy Spirit (so S. Chrysostom, Cyril, Origen, &c.)

Ver. 39.—*But this spake He of the Spirit which they that believe on Him should receive.* After His death, and by His merits at Pentecost, for before that the Apostles had not received it so copiously and abundantly as at that time; and they at once watered the parched earth by the streams of their preaching and virtue, fertilised it by their good works, inebriated it by the love of God, and inundated it with all virtues, by means of the living water of Christian grace, life, and doctrine.

For the Spirit was not yet given, i.e., the Holy Spirit was not yet given so copiously, *because Jesus was not yet glorified.* But why was not the Holy Spirit given visibly and abundantly before His Ascension? (1.) S. Leo says, "In order that this gift and pouring forth of the Holy Spirit might be acknowledged as the fruit of His Passion, Ascension and Triumph. Just as kings give largesses to their people on occasions of great joy, as triumphs and so forth. (See Acts ii. 33.) "His Ascension" (says S. Leo) "was the cause of His giving His Holy Spirit." (2.) The sending of the Spirit was the glorification of Christ. For the Spirit by the greatness of His gifts wondrously set forth the glory of Christ. For He wrought so many miracles by the Apostles, as to convert the whole world to Christ.

(3.) Because the disciples before the Ascension were not able to receive so great a gift, having such carnal notions of Christ. (4.) S. Augustine (*in loc*), "He willed not to give the Spirit till after His Resurrection, in order that our charity might glow for the Resurrection, and being separated from the world may run wholly towards Him." And S. Cyril, "Christ then became the Principle of our renewed nature, when, counting as nothing the bands of death, He rose again." And again, "There was in the Prophets a certain rich brightness of the Holy Spirit, and a light shining before them, to guide them to the knowledge of things to come. But to those who believed in Christ, there was not only the Holy Spirit, as a light to lead them on the way, but He dwelt within them, as if in His temple."

For then streams of grace not only flowed, but poured down from heaven, not merely on a few, but on very many of the faithful. From thence there flowed forth such thousands of martyrs, who nobly endured the rack, the flames and the lions; so many bands of virgins victoriously contending even to death for their Christian virginity; so many swarms of monks and anchorets who in monasteries and deserts lived separate from the world and for God, as men of heaven, and angels upon earth; so many orders of Pontiffs and Prelates, who governed most holily the churches committed to them, and moulded them to perfect sanctity; such bands of Doctors, Preachers and Confessors, who scattered on every side their streams of doctrine and holy living, by their teaching, preaching and writings, enlightening the whole world with the knowledge of God, and enkindling it by His love; of whom it is said, "He shall pour forth as showers his wise sentences" (Ecclus. xxxix. 6). And lastly, so many myriads of the faithful, both men and women, who living soberly, justly and godly in this world, eagerly looked, and still look for the glorious coming of our Great God and Saviour Jesus Christ. Is not this great and unending glory to Jesus Christ?

Ver. 42.—*Doth not the Scripture say*, &c. As Micah foretold. But Jesus is not the Christ as having been conceived and brought up at Nazareth. But He was born at Bethlehem, and since they

had seen so many evident signs of His Messiahship, they were bound to inquire more carefully into this point which seemed to be wanting. And had they done so, they would have understood the truth, and would have known that His being a Galilean was no objection to His being the Christ; but the people from indolence, and the Scribes from envy of Him, would not investigate the matter, and were both accordingly inexcusable.

Ver. 43.—*So there was a division among the people because of Him.* Some accusing Him of being an innovator, others excusing Him, and lauding Him as a Prophet.

Ver. 44.—*And some of them would have taken Him, i.e.*, some of the multitude, not of the rulers, who were all of one mind not to acknowledge Him. But the officers who were sent for the purpose wished to apprehend Him.

But no man laid hands on Him. For Christ withheld them by His power of spirit, and the majesty of His countenance, much more by His Divine Power. And, moreover, the hour for His suffering had not yet come. So Cyril.

Ver. 45.—*The officers therefore came*, &c. As to the masters who had sent them.

And they said unto them, Why have ye not brought Him? Their coming was a greater thing than to have remained with Christ, for they would thus have been spared annoyance from them, but now they became heralds of Christ, and became more bold in their bearing, says S. Chrysostom.

Him, that innovator, deceiver, and false prophet. They deigned not to call Jesus by His own name.

Ver. 46.—*The officers answered*, &c. Because He was God-man, and therefore He teaches not with human but Divine grace, power efficacy and majesty. Notice here the force of Christ's words, His authority and dignity, which astounded these officers, who, though willing, were not able to take Him, nay were obliged to love, reverence and honour Him; and to profess as much to their masters though most hostile to Christ. "Proving," says Cyril, "how rash and weak it is to fight against Christ." "They might certainly have

excused themselves (says S. Chrysostom) "by saying we dared not take Him, lest we should rouse to sedition against ourselves the multitude who favoured Him." For they seemed not so much to admire Him, as to blame those who had sent them to seize Him, whom they ought rather to have listened to. Why sent ye us to seize so great a teacher? We have been captivated by the power of His words, and ye, if ye had heard Him yourselves, would have been captivated also. They spake not to please their masters, but to witness to the truth. Such is the power of truth. It is therefore probable that many of them were afterwards fully converted to Christ at Pentecost. For God seems to have rewarded in this way their sincere and noble testimony to Christ. "They were laudably led astray," says the Gloss, "in passing over to the faith from the evil of unbelief." S. Cyril supposes that they suspected Him to be God. "How then could we take Him, who is as far above us as God is above man?"

Ver. 47.—*The Pharisees therefore answered, Are ye also deceived?* "They were Christ's implacable enemies," says Nonnus. "When they ought to have felt compunction, and to change their opinion," says Chrysostom, "they accuse the officers. But in mild terms, for fear they also should at the last fail them." But they ought to have asked what there was so wonderful in Jesus' words. But they took care not to do that, by their blind and obstinate hatred against Him. S. Cyril enforces it thus, "We may pardon the multitude for being deceived, but how could ye, who are our officers, and infected with the same incredulity with ourselves, how could you be so quickly led astray as to believe in Him?"

Ver. 48.—*Have any of the rulers or Pharisees believed in Him?* And consequently He is not the Christ. An argument from authority, but yet a fallacy. For these rulers and Pharisees were the sworn enemies of Christ, because He reproved their sins. But yet some of the rulers secretly believed in Him, as Nicodemus. As S. Augustine wisely says, "They who knew not the law, believed on Him who had sent the law, and they who taught the law despised Him who had sent it, that the saying might be fulfilled,

'I am come that they which see not may see, and that they which see might be made blind.'"

Ver. 49.—*But this people who knoweth not the Law are cursed.* In passing, *i.e.*, from Moses and the law to Jesus and the gospel. By this term the Pharisees endeavour to terrify the officers and others, and to turn them away from the faith and love of Jesus. "They are deserving" (says Theophylact) "of many curses for being unbelieving themselves, and the authors of unbelief in others." As says S. Cyril, "Wise men by boasting become fools. For while they profess that they know the law, they accuse themselves of unbelief," and of ignorance also, in not acknowledging Christ, who was promised by the law, and who then stood before them. (See Deut. xviii. 19.)

Vers. 50, 51.—*Nicodemus saith unto them*, &c. The law of Moses, (Deut. xiv. 14) and the law of nature,—Nicodemus accuses his colleagues of being the violators of both laws. But he does so in a quiet way, for fear of their anger. For, as S. Augustine saith, "For he hoped if they would only hear Him patiently, they would become like those officers who were sent to take Christ, but preferred to believe on Him." And further Cyril asserts that Nicodemus said this as pricked by his conscience. Still labouring under a fatal bashfulness, and not combining boldness of speech with his zeal, he exposes not to view the faith which was inherent in him. But vesting himself in a cloke of simulation, he was a kind of secret defender of Christ. Though it is the duty of believers without fear or shame to profess the true faith, as S. Paul said, "I am not ashamed of the Gospel of Christ," &c. (Rom. i. 16).

Ver. 52.—*They answered*, &c. And thou, as being of the same country, dost thou favour and defend Him?

Search (*the Scriptures*, Vulg.) *and see that out of Galilee ariseth no prophet.* They reply insolently, as though he knew not the Scriptures. Attend to us and learn. "They insult him," says Theophylact; "go and learn, for up to this time thou hast not learned that out of Galilee ariseth no prophet." This was not true. For Deborah was of Galilee (Judges iv. 4–6), and Anna of the tribe of Aser

(Luke ii. 36), and Nahum the Elkoshite from Elkosh, a city in Galilee. And in Samaria which adjoined Galilee there were many Prophets, as Elijah, Elisha, and the hundred which Obadiah hid in a cave.

2. It is rash to assert that because, up to that time, no Prophet had arisen from Galilee, none would afterwards arise.

3. It was foolish, because Nicodemus had never said that Jesus was a Prophet, but merely that He should not be condemned without being heard; but they were so blinded by hatred, as to do many rash and foolish things contrary to reasonable judgment.

Ver. 53.—*And every one went to his own house.* "Fearing lest any one else should support Nicodemus," says Euthymius. They therefore deferred their intention of killing Jesus, but did not revoke it. God brought about this delay, by means of Nicodemus, because the ordained hour had not come.

CHAPTER VIII.

1 *Jesus absolved the woman taken in adultery.* 12 *Proclaims Himself to be the light of the world.* 25 *Asserts Himself to be 'the beginning' and that He frees those that believe in Him, but that the Jews were the servants of sin* (ver. 34) *and children of the devil* (ver. 44). 49 *When the Jews accused Him of having a devil, He answered that He had not a devil, but that He honoured His heavenly Father.* 55 *He declares that He was before Abraham, and hid Himself from the Jews, who consequently sought to stone Him.*

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So, when they continued asking him, he lifted up himself and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.
18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had know me, ye should have known my Father also.
20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.
21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.
22 Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come.
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world: I am not of this world.
24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.
25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.
26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
27 They understood not that he spake to them of the Father.
28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.
29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
30 As he spake these words, many believed on him.
31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;
32 And ye shall know the truth, and the truth shall make you free.
33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
35 And the servant abideth not in the house for ever: *but* the Son abideth ever.
36 If the Son therefore shall make you free, ye shall be free indeed.
37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.
42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Ver. 1. *But Jesus went unto the Mount of Olives.* On the last day of the Feast Jesus had taught in the temple, and confuted the Pharisees, while they, after their wont, returned home to a sumptuous banquet. But no one showed hospitality to Jesus for fear of the rulers and Pharisees. He went therefore probably to Gethsemane, to continue there all night in prayer (see xviii. 1, 2, and Matt. xxvi. 36). Food was either secretly sent Him by Martha from Bethany, or bought by the disciples at Jerusalem. He selected this spot as His nightly refuge, or rather His place of prayer, six months before His death, and used to retire there to pray by night

(see Matt. xxvi. 36). The Mount of Olives was a type of Christ's sorrow, when He there prayed for the pardon of sinners: as the feast of tabernacles signified that He and His people are but strangers and pilgrims here, on their way to their heavenly country, travelling from the wealthy and splendid city Jerusalem, to the mountain of heavenly refreshment.

Ver. 2.—*And early in the morning*, &c. He gave the night to prayer, the day to teaching, setting an example to apostolic men, as S. Paul, S. Francis Xavier, and others.

Vers. 3, 4, 5.—*But the Scribes and Pharisees brought unto Him a woman taken in adultery*, &c. *Now Moses in the Law commanded us that such should be stoned.* This story is not found in the Greek Fathers, but as it is found in the Vulgate and thus approved by the Council of Trent, Cornelius à Lapide regards it as canonical.

Here note that the Mosaic law ordered adulteresses to be killed. But the rulers ordered them to be stoned, according to the Rabbinical tradition. For the Law ordered a betrothed woman should be stoned, if she had committed adultery, and thence the Scribes extended this punishment to an adulterous wife. But the punishment of stoning (Lev. xx. 10) is to be extended to all the cases mentioned in that chapter. (See also Ezek. xvi. 38, 40.) And this is clear from the History of Susanna, where, by the law of requital, her false accusers were stoned. This was also the punishment of adulteresses in many heathen nations. (See notes on Gen. xxxviii. 24, and Num. v. *ad fin.*)

Ver. 6.—*This they said, tempting Him, that they might have to accuse Him*, as being opposed to the law, if He said that she was not to be stoned, but as cruel and harsh if He said otherwise. But they rather supposed He would not order her to be stoned, "in order to keep up His appearance of gentleness, and not to lose the favour of the people." So Rupertus, Bede, and S. Augustine, who says, "They saw that He was very gentle; they said therefore among themselves, If He rules that she be let go, He will not observe that righteousness which the Law enjoins. But not

to lose His (character for) gentleness, by which He has already won the love of the people, He will say that she ought to be released. And we shall hence find occasion to accuse Him. But the Lord in His answer both observed justice, and did not forego His gentleness." They thought to accuse Him of violating the law by her acquittal, and would say to Him, says S. Augustine, "Thou art an enemy of the law, thou judgest contrary to Moses, or rather against Him who gave the law. Thou art guilty of death, and must be stoned together with her."

But Jesus stooped down, and with His finger wrote on the ground. To turn away His face, not so much from the adulteress as from her accusers, as if to say, "Why do ye bring her before Me, who am not a civil judge, but the physician and Saviour of sinners?" So S. Augustine. Some Greek MSS. add μὴ προσποιούμενος, *not attending to them and their accusations.* Though Toletus and others translate, "not pretending, but really writing on the ground." Either meaning is suitable.

(2.) Christ refers to Jer. xvii. 1. "The sin of Judah is written with a pen of iron, and with the point of a diamond," and as S. Augustine, S. Jerome and others say more fittingly on verse 13, "They that depart from thee, shall be written in the earth." Jeremiah has here painted you, O Scribes, to the life. Ye accuse this adulteress, but ye have committed greater sins than hers; ye deserve punishment rather than she doth; ye deserve to be stoned more than she does, even to be cast into hell. For your sins of rebellion, unbelief, obstinacy, and persecution against Me are indelible, written as it were with a pen of iron, and the point of a diamond, because ye have forsaken the Lord and turned your back upon Him, therefore has He in His turn turned His back upon you." (See Jer. xviii. 17.) Ye have neglected heavenly, and followed after worldly goods, and therefore ye will speedily pass away with them, just as that which is written in the earth soon comes to nothing by a breath of wind, and by the foot passing over it. Ye have departed from God, and therefore ye will not be written in Heaven, but on the earth, yea in its very centre, in hell itself. (*See S. Augustine Lib.* iv. *de.*

Consen. Evang., *cap.* 10.) And S. Ambrose (*Ep.* lxxvi. *ad Studitem.*) says, "He wrote on the ground, for sinners are written on the earth, the just in heaven." Symbolically, S. Augustine (as above) gives two other reasons. (1.) To show that He worked miracles on earth, for, though God, He humbled Himself to become man, for miracles are signs which are wrought on earth. (2.) To point out that the time had now come for His law to be written on the fruitful earth, not on barren stones. (3.) He adds here (*Tract.* xxxiii.) a third reason, that it was to signify that it was He who had written the old law on tables of stone, but that the new law was to be written on the productive earth. But what did Christ write? He could not in the paved court of the temple cut out the shape of the letters, but merely delineate them with His finger. But He seems to have marked out something to put them to shame, or to expose their sin. For He added, in explanation of what He had done, "He that is without sin among you, let him first cast a stone at her." S. Jerome even says that He wrote the mortal sins of the Scribes and of all men (*Lib.* ii. *Contra Pelag.*), S. Ambrose (*Ep.* lvi.) that He wrote Jer. xxii. 29; and (*Epist.* lxxix.) that He wrote among other words, *Thou seest the mote in thy brother's eye, but seest not the beam in thine own.* Others think that He wrote "*Mene, Mene*" (Dan. v. 25). But nothing certain can be stated.

Ver. 7.—*When therefore they continued asking Him.* Because they did not see clearly what He had written, or pretended they did not. They therefore urge Him to reply explicitly to their captious question, believing that He could not escape from the horns of a dilemma by going against the law if He acquitted the woman or against His own compassion, were He to condemn her.

He lifted up Himself and said, He that is without sin among you, let him first cast a stone at her. Ye Scribes and Pharisees have committed greater sins than this woman, as your conscience testifies; do not therefore so rigidly and importunately urge her condemnation, but rather have pity for her, as sinners for a sinner, as guilty for a guilty one, as criminals for a criminal. For otherwise, if ye condemn her, ye ought to condemn yourselves; if ye wish to stone

her, ye yourselves ought to be stoned, nay more, to be burned. Observe Christ's prudence. He maintains the law in conceding that an adulteress was guilty of death, but adds that the Scribes should not so pertinaciously urge her death, but rather have compassion on her, since outwardly professing sanctity, but inwardly conscious of greater sins, they should wish indulgence to be shown to themselves both by God and man. So S. Augustine. "Ye have heard, Let the law be fulfilled, let the adulteress be stoned. But in punishing her must the law be fulfilled by those who deserve punishment?" And again, "Jesus said not, Let her not be stoned; lest He should seem to speak against the law. But be it far from Him to say, Let her be stoned; for He came not to destroy that which He had formed, but to save that which had perished. What then answered He? '*He who is without sin of you,*' &c. O answer of wisdom! How did He make them look unto themselves! They brought charges against others, they did not carefully search out themselves within." "What more divine," says S. Ambrose, "than that saying, that He should punish sin who is Himself devoid of it? For how couldest thou endure one who punishes another's sin, and defends his own? For does he not condemn himself the more, who condemns in another what he himself commits?"

But thou wilt say Christ here seems to do away with the use of tribunals of justice, and their strictness. But I answer, Christ launched not this sentence against judges, but only against the Scribes, who as private persons contended that Christ should take on Himself to judge the adulteress, and condemn her according to law. This He refused to do, and having been sent to save, and not to condemn sinners, He retorted it upon themselves, as follows; "If ye are not judges, and yet are so desirous of punishing this adultery, take it upon yourselves, stone the adulteress, if ye are so pure and holy as not to have committed adultery, or any other sin;" for if the Scribes had condemned her to be stoned, Jesus would not have freed her from the punishment she justly deserved. Moreover, it is the judge's duty to condemn a criminal, when convicted, though conscious that he is himself guilty of the same or a similar

offence. And yet, if guilty himself it is unseemly in him to condemn another for a like offence.

Christ then in these words quietly advises judges to lead innocent lives themselves. As a moral rule, Christ teaches us that we ought to judge ourselves before we judge others. S. Gregory (*Moral. Lib.* 13. *cap.* iv.) gives the reason. "For he who judges not himself in the first place, knows not how to pass right judgment on another. For his own conscience supplies no rule to go by. These Scribes then are summoned first to look within, and find out their own faults, before reproving others." On which head there are well-known proverbs. "First prune thy own vineyards," &c.

Ver 8. *And again stooping down He wrote on the ground.* Both to inspire them with shame, and also to give the Scribes time to withdraw creditably. So S. Jerome (*Lib.* ii. *contra Pelag.*), and Bede, who adds, "He saw that they were staggered, and would be more likely to retire at once than to put any more questions."

Ver. 9.—*But on hearing this they went out one by one.* Some Greek copies add, "*Convicted by their own conscience*," as being adulterers, or even worse. For what Jesus said was true, and ought to strike home to them. And hence S. Augustine says (*Epist.* liv.), "Methinks that even the husband himself who had been wronged, would on hearing these words have shrunk back from his desire for punishment."

"*Went out.* "By their very withdrawal," says S. Augustine, "confessing that they were guilty of like offences. For they were smitten with a keen sense of justice on looking within, and finding themselves guilty." They feared also lest Christ should proceed still further to expose their crimes.

Beginning at the eldest. As being more inveterate sinners, like the false accusers of Susanna, or because they first felt the force of His words. As says S. Ambrose, "They first felt the strength of His answer, which they could not reply to, and being quicker of apprehension, they were the first to go away."

And He was left alone, &c. "Two were left," says S. Augustine, "misery and commiseration;" deep calling upon deep, the depth of

her misery on the depth of His compassion. But she fled not, as having experienced His grace, and hoping for more.

Ver. 10.—*When Jesus had lifted up Himself*, &c. Lifting up on her His eyes of gentleness, as He had repulsed His adversaries with the words of righteousness, as saith S. Augustine. He spoke to her, (1.) to show that He had driven away her accusers, and that she could acknowledge what Jesus had, in His mercy, done for her, and ask pardon from Him of her sin. (2.) That He might the more readily absolve her, because her accusers had withdrawn their charge, and had fled away, as doubting the justice of their cause.

Ver. 11.—*She said, No man, Lord*, &c. I who am alone free from all sin, and appointed by God to judge the world, might most justly condemn thee. But I do not, because I came not to judge, but to save the world. Thus S. Ambrose; "See how He moderated His answer, so that the Jews could not accuse him for acquitting her; but rather throw it back on themselves, if they chose to complain. For she is dismissed, not absolved; inasmuch as no one accused her, she was not acquitted as innocent. Why then should they complain who had already withdrawn from prosecuting the charge and from enforcing the punishment? Moreover Christ by these words absolved the woman not only in open court before the people, but in the court of heaven, before God, as is plain from what He subjoins. *Go*, as being certain that I have forgiven thy adultery. As He said to the Magdalene, "Go in peace" (*Luke* vii. 50). But Christ says not that openly, but secretly; lest the Pharisees should have something to carp at. Christ therefore inspired in her secret sorrow for her sins and an act of contrition, and then pardoned her sins, condoning her sin and its punishment together. "He condemns not," says S. Ambrose, "as being our Redemption, but reproves her as our life, and cleanses her as our fountain." And Euthymius, "Such an exposure and shame before so many adversaries was a sufficient punishment, more especially when He knew that she was heartily penitent." So Jansen and others.

And sin no more. Returning as a dog to its vomit. For thou wilt thus in thy ingratitude sin more grievously, and wilt defile thy soul;

and though I do not condemn thee, yet will I certainly condemn thee in the day of judgment. Hear S. Augustine. "What means, *I will not condemn thee?* Dost Thou, O Lord, favour sin? Assuredly not; for listen to what follows, *Go and sin no more.* The Lord therefore condemned the sin, but not the person. For else He would have said, Go and live as thou wilt, being sure of my forgiveness." To which Bede adds, "Since He is pitiful and tender He forgives the past; but as just, and loving justice, He forbids her sin any more."

Ver. 12.—*Then said Jesus again unto them, I am the Light of the world.* The Gloss connects these words with what had immediately preceded, in this way:—"He adds what His Divinity could effect, in order that no one should doubt His power of forgiving sin." Marvel not that I set free the adulteress from the darkness of sin, for I am the uncreated Light of the world, *i.e.*, God. And He adds below (ver. 15), "*I judge no one;*" I neither sentence nor acquit the woman in a human court, but in the court of heaven. But others refer back His words to verse 2, where His discourse had been broken off by the Scribes. Having put them to shame, He resumes His teaching. So S. Chrysostom and others. S. Chrysostom adds, "The Jews objected to Christ that He was a Galilean; He shows that He was not merely one of the Prophets, but the Lord of heaven and earth."

I am the Light of the world; and hence the Manicheans thought that He was the sun. And S. Augustine, being a Platonist, at one time had his doubts about it (see *Euchir.* lviii.) But commenting on this passage He mentions and confutes their folly. "Christ the Lord was not the sun which was made, He was its Maker, '*For all things were made by Him*,' &c. He therefore is the Light, which made this light of ours. Let us love It, let us long to understand It, let us thirst for It, that so at length we may attain to the Light Itself, and so live therein that we may never die. For He is the Light, of whom the Psalmist foretold, 'Thou shalt save both man and beast, so multifold is Thy mercy.'" And further on, "By this Light was the light of the sun made, and the Light which made the sun (beneath which He made us also) was made beneath the sun for our sakes. He, I say who made the sun. Despise not

the veil (*nubem*) of His flesh. The sun is covered by a cloud, not to obscure, but to temper its rays. Speaking then through the veil of His flesh, the Light which never fails, the Light of knowledge, the Light of wisdom says to men, *I am the Light of the world.*" But how Christ as God is the boundless and uncreated Light, and as man the created "light which lighteth every man that cometh into the world," I have shown at length on chap. i. 4, and also on Is. xlv. 1, that Christ is the Sun of His Kingdom.

Of this world. And not, like the Prophets, merely the light of Israel and Judah. He tacitly here foretells the conversion of the Gentiles. So S. Cyril, who adds that He here alludes to the pillar of the cloud in the wilderness. For Christ as a brilliant light shines before us in the darkness and sin of the world, and guides us to heaven. *He that followeth Me*, by believing in Me as the Christ, and obeying My commands, *walketh not in darkness*, in which the wise men of this world walked, but liveth without error and sin, in the light of true faith and virtue.

But shall have the light of life. "Now by faith, hereafter by sight," says S. Augustine, who adds: "These words agree with those of the Psalmist, 'In Thy Light shall we see light, for with Thee is the fount of life.'" In things of the body the light is one thing, the fountain another. But with God the Light and the Fount are one and the same. It shines for thee, that thou mayest see; It flows for thee, that thou mayest drink. If thou followest this sun which thou seest, it leaves thee when it sets; but if thou fallest not away from God, He will never set to thee.

The light of life, therefore, according to Augustine and Bede, the light of glory, giving blessing to the faithful and saints which they themselves will obtain from Him in heaven. Others understand by it the light of faith, leading us to glory and very blessedness. For faith is a torch, guiding the faithful through the darkness of the world, showing them the true way of life, by which they can without stumbling attain to eternal blessedness. So S. Cyril, "He will attain to that revelation of the mysteries in Me, which will bring him to eternal life." But (3) *the light of life* can be explained as

the quickening life, for faith, conjoined with the grace of God and charity, is the Divine and supernatural light, which quickens the soul, breathing into it the life of grace here, and the life of glory hereafter.

Hence learn that the doctrine and life of Christ must be imitated by every man who wishes to be truly enlightened, and to be purged from all blindness of mind. S. Thomas à Kempis lays this down as an axiom in his golden book (*De imitatione Christi*), which contains as many axioms as sentences, which I study daily with much delight and profit. I know many who are striving after perfection, and who strive to conform their several actions to some one action, doctrine, or saying of Christ, ever looking at it as their ideal, and endeavouring to set it forth in all their actions. This is a pious and profitable means of attaining perfect holiness. For Christ was specially given as a mirror of sanctity. For what is more holy than the Saint of saints? What brighter than the Sun, and Light Itself? what wiser than Wisdom Itself?

Ver. 13.—*The Pharisees therefore*, &c. That is, is not worthy of credit. For no one is accepted as a witness in his own case, but must produce other witnesses (see above, v. 31).

These were not the same Pharisees as those who had accused the adulteress, but others, who wished to avenge the disgrace of their fellows, and in their malevolence against Christ, brought this charge against Him, to put Him to shame. "Being nurtured in ignorance," says S. Cyril, "and not knowing Him to be Emmanuel, they suspected Him of aiming at His own glory, and attack Him, as though one of ourselves."

Ver. 14.—*Jesus answered*, &c. Not only true in itself, but such as ought to be accepted and believed. This testimony of the Light is true, whether it show or hide Itself, says S. Augustine. The light itself needs no other witness. It shows itself clearly by its own light to be bright and shining. And thus is Christ the Light of the world, showing Itself to the world by Its miraculous works. Christ needed not any other witness, and yet He brings forward the highest and most indisputable witness, even God the Father.

For I know whence I came, and whither I go. And therefore My testimony is true, as being confirmed by the testimony of God the Father, says the Gloss. This I know, but ye do not, because ye will not know, though ye ought to know it both from My miracles and My words. But I know that I was sent from heaven, as the Messenger of the Father, being the Son of God, and Very God, from Very God. And when My ministry is over I shall return to Him again. So S. Augustine and Leontius. But He speaks obscurely, lest He should seem to boast, and for fear of kindling the more the anger of the Jews against Him. He might else have spoken more plainly. I am the Son of God, and therefore My testimony is true and legitimate, for the testimony of God, Who is the chief and irrefragable truth, is indisputable. "He wished the Father to be understood," says S. Augustine, "from Whom He departed not, when coming to us, as He left not us when He returned to heaven. But as the Sun shines on those that see and those that are blind, though the one sees and the other does not, so the wisdom of God is everywhere present, even to unbelievers, though they have not the eyes to behold Him," distinguishing thus His friends and enemies.

Ver. 15.—*Ye judge after the flesh.* (1.) Ye judge of Me, not according to truth and equity, but from the carnal hatred ye have against Me; as living according to the flesh is to live ill, so judging according to the flesh is to judge unjustly. (2.) From My Body, which ye see, ye count Me a mere man; because I am in the flesh ye count Me mere flesh, judging wrongly. And thus ye rule that Truth can lie. For I am the Truth (S. Cyril).

(3.) Ye judge by your senses alone, by that which ye see of Me; that I am a mean, poor, abject man, not the Messiah, not God who hides Himself in My flesh; and therefore ye condemn Me as a proud blasphemer for asserting Myself to be the Son of God. And this ye would not do, if ye judged of Me by reason and the spirit of truth. For this would declare to you that I am what I assert, Messiah, the Son of God. "They saw the man," says S. Augustine, "but did not believe Him to be God." And the Gloss, "they

thought Him to be a man, who was not to be believed when praising Himself." "Moreover," says S. Cyril, "He acts like a physician who heeds not the insults of his patients who are mad, but applies to them the fitting remedies; fighting against disease, but not against the patient, whom he wishes to restore to health of body and mind."

I judge no man, not as ye do, by outward appearance, but according to reason and the spirit. (4.) S. Chrysostom says, "Because the Jews might make this objection to Christ, 'If we judge wrongly of Thee, why dost not thou convince us?' Christ replies, *I judge no one.* It is not My business. Were I now to judge you, I should assuredly condemn you. But this is not the time for doing so." (5.) To *judge* in this place, means to perform a kind of judicial act, and hence it means to testify, or bear witness, for witnesses force as it were the judge to give sentence in accordance with their testimony. And hence a witness is a kind of judge (see Is. lv. 4). For the whole question between Christ and the Jews was with reference to His testimony, whether it could be lawfully accepted. And He maintains that it can be, as He was not alone, but the Father was with him (see S. Ambrose, *Lib.* v. *Epist.* 20). And this is plain from what Christ says, verses 17 and 18, "I am He that bear witness of Myself, and the Father that sent Me beareth witness of Me." But He uses the word "judge" because He seemed just before to have judged the adulteress, which the Pharisees resented. But He meant thereby that He had not judicially acquitted her, though He might have done so, as the Son of God. For I am not a mere man, as ye suppose, nor am I alone, for God the Father is with Me. And in this sense "*I judge*" is understood in its own proper sense, "I pass not a judicial sentence."

Ver. 16.—*And yet if I judge* (i.e., bear witness of Myself) *My judgment* (i.e., witness) *is true*, i.e., fit to be taken in court, *for I am not alone*, &c. S. Chrysostom explains, "If I judge, I should justly condemn you, because I should not judge by Myself, but I and the Father together." But the true meaning is that given in verse 15.

I and the Father that sent Me. "For I took the form of a servant,

but lost not the form of God," says S. Augustine; "Thy Incarnation was Thy mission." And the Interlinear Gloss, "Though I am a man, yet I left not the Father; though sent in the flesh, yet I and the Father are ever One by Our Godhead; the judgment of both and the will of both are alike One." As He says elsewhere, "I do nothing of Myself," for I have never proceeded to any punishment, which was not in the mind of the Father. "For whatever thoughts the nature of the Father entertains, the same are completed in Me also, for I shine forth from His bosom, and am the true offspring of His substance," says S. Cyril.

Ver. 17.—*It is also written in your Law* (Deut. xvii. 6, xix. 5), *that the testimony of two men is true:* that is to be admitted by the judge, who can base on it a legal sentence, though the testimony may as a matter of fact be false. But a judge must go by the evidence; and so his sentences may be legally right, but in reality wrong. If then the testimony of two men be true, how much more must the sentence of two Divine Persons, the Father and the Son, be accepted as most true, most equitable, and most just? Christ applies this to His own case. For that the Father is with Him, and witnesses to Him, and that He is the Son of the Father, He had more than sufficiently proved, and therefore assumes it. "It is," says S. Augustine, "a grand and most mysterious question when God says 'in the mouth of two or three witnesses shall every word be established;' for Susanna was accused by two false witnesses, and all the people witnessed falsely against Christ. But in this way is the Trinity represented as in mystery; for therein is the ever-enduring firmness of truth. If thou wishest to have a good cause, have three witnesses, the Father, the Son, and the Holy Ghost."

Ver. 18.—*I am one that bear witness of Myself,* &c. But thou wilt say, no one's testimony is accepted in his own case, and therefore Christ's testimony to Himself ought not to be accepted. But the answer is, that Christ as God witnesses to Himself as man. But God and man are two beings, and in Christ God was different from man: in nature, I mean, not in person. And from this very passage the Fathers gather against both Nestorians and Eutycheans,

that in Christ there was one Person, the Divine, but two natures, the Divine and the human. So Cyril, Chrysostom, and S. Ambrose (*de Fide* v. 2). Besides this, God the Father and God the Son bore witness that Jesus was the Christ by the miracles which they wrought both through Him and for Him (see chap. v. 31, 32). And especially when the Father spake in thunder out of heaven, *This is My beloved Son.* So Bede.

Ver 19.—*Then said they unto Him, Where is Thy Father?* They said this, in order to elicit from Him a clear statement that God was His Father, in order to accuse Him of blasphemy, as they did, chap. v. 18, xix. 7. So Chrysostom and others.

But Cyril and Leontius less probably think that the Pharisees spoke contemptuously and sarcastically, as if He were the Son of some unknown father. S. Augustine and Bede think that they referred to Joseph, as being His father in the flesh. But the first is the best meaning.

Jesus answered, &c. Christ did not wish to answer clearly and directly, "My Father is in heaven," because He knew that the question was put in order to ensnare Him. He therefore, though answering their question directly, yet spoke so guardedly that the Pharisees could not bring any charge against Him. As if He said, Ye think that I am a man, and that I have only an earthly father. But ye are wrong, for ye know not that I am God as well as man. And therefore ye understand not that I have no other Father than God in heaven, though I have proved this by so many miracles.

But how does this agree with what Christ said (vii. 28), *Ye both know Me, and know whence I am?* I answer, Christ then spoke of Himself as man, but here He speaks of Himself as God. Origen adds that then Christ spoke to the people of Jerusalem who knew Him, but here to the Pharisees who knew Him not, and were moreover His enemies. The word "if" is here equivalent to assuredly. See Leontius. As Christ says to Philip (xiv. 9), *He that seeth Me seeth My Father also.*

S. Augustine explains it somewhat differently; "Ye ask, who is

My Father, because ye know Me not, for ye think not that I am God eternal in heaven."

(2.) Cyril speaks more profoundly and to the point. "The names of Father and Son imply each other," Christ therefore is the gate (as it were) leading to the Father. "Let us learn then," he adds, "what He is by nature, and then we shall rightly understand as in an express image the Antitype Itself." For the Father is manifested in the Son, as in a mirror, in the proper nature of His offspring. (See Wisdom vii. 26 and Heb. i. 3.)

Origen considers that "know" means to "love." If ye loved Me ye would surely love My Father. For evil livers practically know not God, as is said of Eli's sons.

Ver. 20.—*These words*, &c. . . . *in the temple* (*i. e.*, the Court of the Temple). Rupertus thinks that the reason why no man laid hands on Him was because the treasury was a remote spot, frequented only by the Priests who wished to take money out, and the lay people who wished to pay it in. But it was in fact a public and much-frequented place, being a large portico close to the court of the temple, and in it were preserved all the treasures of the temple. Christ then spake all these things openly and boldly in a place where He could easily have been taken. But He by His Divine power restrained their hands and their resolve, because the destined hour had not yet come. Adrichoniuus (*Descript. Hieros.* 103) describes the treasury as a chest wherein all requisites were kept for the sacrifices, the support of the poor, repair of the temple, &c. When Heliodorus attempted to plunder it, he was said to have been scourged by angels, and Pilate was prevented by a popular tumult from applying its contents to bringing water into the city. It was afterwards plundered by the Romans. Here also the poor woman cast in her two mites. It was from this chest that the whole porch where it stood was called the treasury.

The other reason why Christ spoke thus in the treasury was of a more hidden kind. Because it was the dark hiding-place of the Pharisees, where they wrought all those evil devices which Christ recounts, Matt. v. and xxiii. In this very spot He condemns their

dark deeds by saying, "I am the Light of the world," the true Light of wisdom and holiness, who teach men to despise earthly riches, as mean and perishing, and to aim at heavenly riches, as being great and eternal. Follow not the Pharisees who are blindly intent on these earthly riches, for Vespasian will speedily carry them all away; but rather follow Me, the Light of the world, for I preach to you poverty of spirit as the way to gain boundless riches in heaven. And on the other hand, "Woe to you rich," &c. (Luke vi. 24). This then was the cause of the intense hatred they felt against Christ, which led them to persecute Him even to death on the cross. It was out of this treasury that they sacrilegiously took the thirty pieces of silver which they gave to Judas to betray Jesus. And therefore in the very same spot He willed that He would by that means be lifted up on the cross, and draw all men unto Him.

Origen gives a mystical reason. "Christ," he says, "spake these things in the treasury, because the treasury, or rather the treasures, are His divine discourses, impressed with the image of the great King. Coins (he says) are divine words. Let every one then contribute to the treasury, *i.e.*, for the edification of the Church, whatever he is able for the honour of God, and the common benefit." And Bede, "Christ speaks in the treasury, because He spake to the Jews in parables which were covered and kept close. But the treasury then began (as it were) to be opened, when He explained them to His disciples, and unlocked the heavenly mysteries therein conceived."

For His hour was not yet come. "Not the fated, but the opportune and self-chosen hour," says the Interlinear Gloss. "Some," says S. Augustine, "on hearing this, believe that Christ was subject to fate. But how can He be under fate, by whom the heaven and the stars were made, when Thy will, if Thou thinkest aught, transcends even the stars? The hour therefore had not come, not 'the hour in which He should be forced to die, but in which He deigned to be slain.'"

Ver. 21.—*Jesus therefore said to them again.* (1.) Some think that "therefore" only indicates the beginning of a new discourse. (2.) Origen thinks it indicates that what follows was spoken by Christ at

the same time and place. (3.) Maldonatus refers it to verse 19, *Ye neither know Me nor My Father.* The time therefore will come for you to know Me as God, but ye will not find Me, for ye will die in your sins. (4.) Rupertus and Toletus refer it more appositely to the words immediately preceding. Because He saw that the Pharisees understood, and were angered at His words, He adds, *I go My way*, &c.

He had said the same before (see vii. 33), first to the officers, and then to the Pharisees. *I go My way*, that is out of this life to My Father by My cross and death. "Death was to Christ," says S. Augustine, "a going forth, for He abode not in the world, but passed through it to heaven and immortal life."

And ye shall seek Me, i.e., ye shall seek another Messiah, and will not find him, says Toletus, for there is none other but Me. More simply: Ye shall seek Me, to crucify Me again (see vii. 34). So Origen and S. Augustine, who says, "Ye shall seek Me, not from desire but from hatred." For after He had withdrawn from sight, they who hated and they who loved Him alike sought Him, the one to persecute, and the other from desire to hear Him. For He adds, *And ye shall die in your sins.* Your obstinate sins of unbelief and hatred. Ye will therefore seek Me in vain, for I shall ascend to heaven, ye will be thrust down to hell. Euthymius explains "in your sin," in consequence of your sin, for which ye will be slain by the Romans. But the first explanation is the plainest and most forcible. For Christ frequently alarms the Pharisees with the terrors of the last judgment.

Whither I go ye cannot come. Ye cannot, because ye will not, says Origen, for every sin is a voluntary and free act.

S. Augustine thinks that these words were spoken to the disciples, "Whither I go ye cannot go now," not depriving them of hope, but predicting its postponement. But the words which follow were evidently addressed to the Pharisees.

Ver. 22.—*Then said the Jews*, &c. The officers made a wiser inquiry (vii. 35), *Will He go to the dispersion of the Gentiles?* But the Pharisees, blinded by their hatred, thought He had no way of

escape but by killing Himself. Wherever He may go, we will follow Him up. If He goes to the Gentiles, we will drag Him back. He must therefore mean that He will kill Himself, so as to escape our hands. A presumptuous and foolish thought, suggested, however, by their malice. He might have withdrawn Himself from them in various ways, as He had already done. But He meant that He would go up to heaven, whither the Pharisees could not come. But His words, says S. Augustine, referred not to His going to death, but to where He was going afterwards.

Ver. 23.—*And* (therefore) *He said unto them*, &c. Ye cleave to your sins and will go to the lowest depth, while I shall return to heaven, and therefore ye will seek Me and will not find Me. For I am like the soaring eagle, dwelling in the loftiest mountains of eternity, while ye are as worms and insects creeping on the earth. So Rupertus and S. Augustine, who says, "Ye are from beneath; ye savour of the earth; serpent-like, ye eat the earth. But what is meant by eating the earth? Ye feed on things of earth, ye delight in things of earth, are greedy for things of earth, ye lift not up your hearts above."

S. Chrysostom and others, and S. Augustine and Bede among the Latins, think that the Pharisees misunderstood the words of Christ by reason of their earthly minds. Morally:—Ye are from beneath, as descended from Adam, and deriving from him your earthly desires, and inflamed by evil passions, thus hankering only after worldly things. But *I am from above*, because as God I am begotten of the Father, and as man am incarnate of the Holy Spirit. And therefore My feelings, My love, My desires are all heavenly. And to these ye cannot attain, unless ye are born again; and thus from earthly become heavenly and spiritual, as I said to Nicodemus.

Physically:—Christ here teaches us that our birth-place, training, &c., impart to each one their qualities. And just as fishes could not live out of water, nor birds excepting in the air, so the Pharisees, born in Canaan or Judæa, could not but be earthly both in body and mind, as Ezekiel said (xvi. 3), "Thy birth was of the land of

Canaan, and thy mother a Hittite." But Christ, as born and dwelling in heaven, was heavenly.

Metaphysically :—*Ye are of your father the devil*, because as he killed Adam by the forbidden fruit, so do ye wish to kill Me. But I am from above, as being the Son of the Most High God. Hear S. Augustine (*Tract.* xxxvii.): "*He was from above.* But how was He from above? From the air? By no means. For there the birds do fly. From the heaven we see? By no means. For there the sun, the moon, and stars go their rounds. From the angels? Do not imagine it, for they too were made by Him, by Whom all things were made. How then was He from above? From the Father Himself. For there is nothing above Him, who begat the Word equal to Himself, co-eternal with Himself, His only Begotten before time, by Whom He would create the times. Understand, therefore, this word 'from above,' as transcending in Thy conception everything that was made, the whole creation, every body, every created spirit, everything that is in any way subject to change." *Ye are of this world, I am not of this world:* ye are of this earth, or more closely to the point, ye are worldly. Ye aim at worldly favours, wealth, and honours. Ye live as do worldlings. Ye possess the very qualities of the world, says Toletus. Listen to S. Augustine (*Tract.* xxxviii.): "Let no one say, I am not of the world; whosoever thou be, O man, thou art of the world. But He who made the world hath come to thee, and hath freed thee from the world. But if the world delight thee, thou wishest for ever to be unclean; but if this world no longer delight thee, thou art clean. But if through some infirmity the world still delights thee, let Him who cleanseth dwell in thee, and thou shalt be clean; but if thou art clean thou wilt not abide in the world, nor hear that which the Jews heard said, 'Ye shall die in your sins.'"

Ver. 24.—*I said therefore unto you, that ye shall die in your sins.* The sin of unbelief, and all your other sins, for there is no forgiveness of sin, save through faith in Christ, whom ye reject.

For if ye believe not that I am the Saviour of the world, as I constantly affirm and prove also by so many miracles. So Lyra.

But S. Augustine, Bede, and Toletus more ingeniously: "Because *I am that I am; i.e.*, God. But Rupertus thus subtilly: "Because I am from above." *Ye shall die in your sins*, because there is no one but Myself, whom ye despise, who can pardon and take away sin.

Ver. 25.—*They said therefore to Him, Who art Thou?* Because they did not understand, or pretended they did not, they appositely ask, *Who art Thou?*

Jesus said to them, the Beginning (Vulg.), *I who am speaking to you.* S. Augustine, Bede, Rupertus, and S. Ambrose (*De Fide*, iii. 4), consider the word, *the Beginning*, to be in the nominative case, explaining it, I am the Beginning, the First and the Last, or the Beginning of all things, for all things were made by the Word of God. In the Greek the word is not ἀρχή, but ἀρχήν, *in the beginning.*

S. Augustine and S. Ambrose explain it (2.) by supplying the word "*credite*," which is not in the text. We must therefore consider it to be a Greek form of expression, ἀρχήν for κατ' ἀρχήν, *in the beginning.* I am from the beginning, *i.e.*, from eternity (*before Abraham*, as He said Himself, verse 58), Very God of Very God. And therefore I am the beginning of time, and age, and of all things. And yet I am speaking to you; that is, it is I who announce this to you, for I assumed flesh, and was made man in order to announce it, and save those who believe in it. I am from the beginning, which very thing I solemnly declare to you. Or rather, since I am the Word, which the Father spake from all eternity, I having been made man to announce to you the same truth. For the Son is the Word by whom the Father speaks, and the Son is also the Word which speaks to us. The word "beginning," therefore, is more appropriate to the Son than to the Holy Spirit, for the Son is together with the Father the source (*principium*) of the Holy Spirit, but the Holy Spirit is not the source of any other Divine Person, but only of creatures; and further, because He is the beginning (*principium*) proceeding from the beginning, that is to say, from the Father. And accordingly this word signifies His origin, as being begotten of the Father. This is clear from what is said below,

verse 27. The Vulgate does not translate it literally *from the beginning*, but *the beginning*, signifying thereby the Eternal Word, which was from the beginning, and begotten of the Father, to be with the Father, the beginning both of the Holy Spirit and of all creatures.

From the beginning signifies two things; first from all eternity, and next as begotten of God the Father. It is the same thing to say I am from the beginning, or I am the beginning. (See John i. 1; Rev. i. 8, iii. 14; and also Col. i. 18.) And this is what SS. Augustine, Ambrose, and others above mentioned consider it to mean. So says the Gloss, "The Father is the Beginning, but not from the beginning: the Son is the Beginning, from the Beginning, that is, from the Father, who worketh all things by the Son, for He is the Right Hand, Strength, Wisdom, and Word of the Father." But the Greek ἀρχὴ means also the Chief Rule (*principatus*), meaning that to Christ belongs the dominion and rule over all things. (See Ps. cx. 3, Vulg., and Prov. viii. 22, sec. lxx. See also S. Augustine, *contra Max.* cap. xviii., and S. Thomas, part 1, Quest. xxxvi., art. 4, *who show that the Father and Son are not two, but the one principle of the Holy Spirit.*)

Morally: learn that Christ, as God and man, must be regarded as the beginning and the end of all our doings; after the example of S. Paul and the other Apostles both in the beginning and end of their Epistles. S. Gregory Nazianzen begins his acrostics in this way, and Paulinus, "In Thee my only hopes of life depend, Thou my beginning, Thou my goal and end." As all numbers start from unity, and all lines run from the centre to the circumference, so should all the actions of a Christian begin and end in Christ (see Col. iii. 17).

Nonnus and others explain, I am the same as I said to you at first; that is, that I am the Messiah, the Light and the Salvation of the world, but ye believe Me not. But this is a strange interpretation.

Some others refer to what comes afterwards, Because ye do not believe Me, I have more to say to you, and to judge of you. But

this is a mere evading of the question. As if Christ said, Ye are unworthy of an answer, but yet deserve My condemnation.

Ver. 26.—*I have many things*, &c. I have many things to say against you, and to accuse you of. And in the day of judgment I will do so. As S. Cyril says, "I will accuse you not of one thing but of many, and of nothing falsely. For I can condemn you as unbelieving, as arrogant, as insulting, as opposers of God, as impudent, as ungrateful, as malignant, as lovers of pleasure rather than lovers of God, as courting the praise of men, and not seeking the glory of God."

But He that sent Me, &c. I will omit many points and will merely say this, in refutation of your unbelief, that the Father who hath sent Me is true, and whatever therefore I say is true, and worthy of belief by all. "I am true" (says S. Augustine) "in judgment, because I am the Son of Truth, and the Truth Itself." But others explain differently, (1.) Toletus: "I have many things to say against you. But I will not do so now, for the Father sent Me into the world, not to judge but to save it, and therefore, in obedience to Him, I say only those things which concern its salvation." (2.) Maldonatus, as though it were, "*Because*" He that hath sent Me is true, not "*but*" He that sent Me, &c. (3.) Rupertus refers it to what He had said before, that *He was the Beginning*, "These are not My own words, but what the Father bade Me say of Myself." (4.) Ye do not believe in Me as the Messiah, but this is what the Father wishes Me to proclaim. (5.) Ye do not believe Me now, but My Father is true. He will fulfil His own word that I shall be your judge, and reward you according to your deeds. But the first meaning is the best. *Which I have heard of Him*, both as God and as man. The Interlinear Gloss says, "To hear from Him, is the same as though being from Him." "The co-equal Son gives glory to the Father, why then dost thou set thyself against Him, being only His servant?" So S. Augustine.

Ver. 27.—*They knew not*, &c. For Jesus spake covertly and obscurely, for fear of exciting the hatred of the Pharisees. But some of the more acute of them began to suspect the true meaning

of His words, though they did not clearly understand them, and could not refute Him. None of them fully knew it. And God so ordered it, that the Passion of Christ, and the consequent redemption of the world, might not be hindered. (See 1 Cor. ii. 8.) "I withhold the knowledge of Myself," says S. Augustine, "that My Passion may be effected" by your hands.

Ver. 28.—*Then said Jesus*, &c. When ye have lifted Me up on the Cross. He calls it His exaltation, for though it seemed to be His greatest degradation and disgrace, yet it was made to be, by God's Providence, His greatest exaltation and glory, that all nations should adore Christ crucified, and hope for pardon from Him. For this Christ won for Himself by His great humility (see Phil. ii. 8 seq.) And thus does God deal with every follower of Christ who humbles himself for Christ's sake, as He says, "Every one that exalteth himself shall be humbled," &c.

Then shall you know that I am Messiah, the Son of God, whom I declare Myself to be, and not a mere man, as ye now think Me. For many of the Jews, when they saw in the Cross, Death, and Resurrection of Jesus Christ, such patience, charity, zeal, and such great prodigies and miracles, were moved with compunction to believe in Him. Christ had obtained all this by His Cross, and obtained it from His Father (see Acts ii. 41). As S. Augustine says, "He saw that many would believe after His Passion. And this He says that no one who is conscious of guilt should despair, when even His own murder was condoned." See S. Cyril, and others.

I do nothing of Myself, &c. Christ frequently inculcates the same truth, both in order to speak humbly of Himself, and to gain authority for His doctrine from God the Father. "But the Father," says S. Augustine, "did not so teach the Son, as though He were ignorant when He begat Him; but His teaching Him, was His begetting Him full of knowledge." For with the Son His being is His knowledge. And therefore the Father by begetting gave Him both existence and knowledge.

Ver. 29.—*And He that sent Me is with Me.* He adds this (says S Chrysostom) lest He should be accounted inferior to the Father

who taught Him. The one relates to the Incarnation (*dispensationem*), the other to the Godhead. "The Father," says S. Augustine, "sent the Son, but did not leave Him." Moreover, the Father is ever with the Son, not only by the inseparable essence of Deity, which continues ever in number the same, but also by the special providence and guidance vouchsafed to the manhood which He assumed, the Godhead guiding and directing it in every work, to make all His work perfect and divine.

Ver. 30.—*As He spake these words many*, &c.; *i.e.*, many of the simple-minded, candid and teachable people, but few or none of the proud Pharisees. And they believed, not only as convinced by the force of His arguments, but charmed by the grace and power of His words. "Never man spake like this man."

Ver. 31.—*Then said Jesus*, &c. He wished to confirm them in the faith they had accepted. If ye are so faithful and constant as to follow Me through persecutions and crosses, even to heaven itself, ye will be worthy not only of the name and title of My disciples, but also of their deserts and reward.

Ver. 32.—*And ye shall know the truth*, &c. The Greek Fathers understand by the Truth, Christ Himself; meaning ye shall know Me to be the Truth, shadowed forth by the figures of the old Law, from which I will set you free, that ye may serve God not with bodily ceremonies, but in the Spirit and truth of faith, hope, and charity (see above, iv. 23).

(2.) Hence, in accordance with the mind of Christ, If ye abide in My doctrine, ye shall taste by experience how sweet it is, and it will free you from the yoke of sin (see below, verse 34). For faith in Me will lead you to penitence, contrition, and charity, which does away with all sin. "If the Truth pleaseth thee not, let liberty please thee." He clearly restored liberty, and took away iniquity.

Analogically: My doctrine will deliver you from the corruption of this place of mortality, change, and exile, because it will bring you to the liberty of a blessed immortality, and the glory of the children of God. Thus S. Augustine on this passage: "What doth He promise to those who believe? Ye shall know the truth. But did

they not know it, when the Lord spake? for if they knew it not, how did they believe? They believed, not because they knew, but that they might know; for what is faith but believing that we see not? But the truth is, to see that which thou hast believed." There is a fourfold bondage which Christ did away with, and a fourfold liberty which He bestowed. (1.) The bondage of the Law which Christ did away with by the liberty of the Gospel. (2.) Bondage under sin, which He took away by the liberty of righteousness. (3.) Bondage under the dominion of concupiscence, which He took away by the liberty of the Spirit, and the dominion of charity and grace. (4.) Bondage under death and mortality, which He will take away by the liberty and glory of the resurrection. It does not refer to the liberty of the will, as though sinners were so entirely the slaves of sin as not to have any free-will, and that Christ gives it them back when He justifies them. For a sinner sins by free-will, and a penitent repents and is justified only by his free-will, aided by the grace of God.

Calvin foolishly denies free-will both to sinners and to the righteous. "Let us who are conscious of our own bondage glory only in Christ our deliverer." For he thinks that we are not intrinsically free, just as we are not intrinsically just by inherent righteousness, but only by the imputation of Christ's righteousness. Each of which opinions is not only an impious, but also a foolish heresy.

Ver. 33.—*They answered Him*, &c. Christ in what He had said indirectly charged the Jews with ignorance and bondage. But as glorying in their descent from Abraham, they felt wounded; and putting aside the charge of ignorance, they proudly deny the charge of bondage, and say that they had no need of the liberty of Christ. We are slaves neither by birth, nor by condition. "And in like manner," says S. Chrysostom, "men when charged with impurity and wickedness put it aside, but when their family and work are impugned, they start up, as if they were mad." But the Jews did not understand Christ, for He spake not of civil, but of spiritual bondage, and that He would set them free from the bondage of sin by the liberty

of grace. But did the Jews say truly that they were never in bondage to any man? S. Chrysostom and others say that they spoke too boastfully, but that they veiled their falsehood, because though often conquered they had never been sold as slaves.

(2.) Cajetan, Toletus, Jansen, and others reply to the charge by saying that though the Jews had formerly been in bondage, yet that the present generation of Jews had never been so, for they were merely the subjects, not the slaves, of the Romans. And this seems to be the most satisfactory meaning; for to say that their fathers had never been in bondage would have been a falsehood at which the sun itself would have blushed, and Christ would have at once confuted it. All they meant to say was that their race was a free and noble one, and that their subjection to the Romans was not slavery.

Ver. 34.—*Verily, verily*, &c. Most assured, *i.e.*, the saying is, and specially commended to their notice. But our Lord speaks to them modestly and becomingly, using only general terms and the third person. He might have said, Ye commit many sins, and are therefore the servants of sin, and from this bondage no one but Myself can deliver you. "A miserable bondage," exclaims S. Augustine *in loc.*, and adds the reason. "A man slave, when worn out by his master's cruel treatment, can at length escape and be at rest. But whither can the servant of sin flee? He carries with him himself, whithersoever he flies. A wicked conscience cannot fly from itself; it has no place to go to, it follows itself. It cannot withdraw from itself; for the sin which causes it is within." (2.) S. Peter (II. ii. 19) gives a further reason. "Of whom a man is overcome, of the same is he brought in bondage." (3.) He who committeth sin is the servant of the devil, who instigates to sin, and he is a cruel tyrant, who drives on sinners, as though they were his slaves, ever drawing them on from one sin to another, and in the end to hell. (4.) Every sin leaves behind it a desire and inclination to repeat the sin, and this concupiscence remains, even after the sin has been given up, for our punishment and temptation. Whence the Apostle says that he was sold under sin, that he did what he would not (as

feeling against his will the motives of concupiscence), and that he cannot do the things he would. (5.) Because the sinner is bound by the chains of the sin he has committed, so that he cannot free himself, unless Christ sets him free by His grace, according to the saying (Prov. v. 22), "His own iniquities take the wicked himself, and he is bound with the cords of his sins." In these passages, to sin, which is inanimate, is ascribed the character of a master, or tyrant, to signify (1.) the tyrannical power of sin and concupiscence, and (2.) because by sin is understood the devil, who holds sway in the realm of sin, and holds stern dominion over sinners.

St. Ambrose, on the words of Psalm cxix. 94, "I am thine, O save me," says strikingly, "the worldling cannot say to Him, I am Thine, for he has many masters. Lust comes, and says, Thou art mine, for thou desirest the things of the body. Avarice comes, and says, Thou art mine, for the silver and gold thou hast is the price of thy bondage. Luxury comes and says, Thou art mine, for one day's feasting is the price of thy life. Ambition comes, and says, Thou art clearly mine, for knowest thou not that I have set thee over others that thou mightest serve me? knowest thou not that I have conferred power on thee, in order to subject thee to mine own power? All the vices come, and say severally, *Thou art mine.* What a vile bond-slave is he whom so many compete for? And moreover the sinner who cannot say to God, *I am Thine*, hears from the devil, *Thou art mine.*" For as S. Ambrose adds, "Satan came and entered into him, and began to say, he (Judas) is not thine, O Jesus, but mine. He thinks those things that are mine, he ponders my thoughts in his heart; he feasts with Thee, and feeds with me; he receives bread from Thee, and money from me; he drinks with me, and sells me Thy Blood; he is Thy Apostle, but my hireling."

Ver. 35.—*The servant abideth not*, &c. He who is the servant of sin, like you Jews, has not the right of remaining in his Master's house (that is the Church of God) for ever: for after death he will be cast into the outer darkness of hell, as ye too will be cast out. But the Son abideth for ever in His Father's house, that is, I ever abide with My Father in heaven. But if through Me and My grace

ye have been delivered from the bondage of sin, ye will abide for ever with Me, as adopted children, in the house of God, that is in the Church militant by grace, and in the Church triumphant, for ever happy and glorious in heaven. So S. Augustine, Bede, and others.

Ver. 36.—*If therefore the Son*, &c. I alone can make you free, not Abraham or Moses, though most beloved servants of God. So S. Chrysostom and others.

Ver. 37.—*I know*, &c. By nature ye are Abraham's children, but in your deeds ye are degenerate. Your descent from Abraham will not therefore profit you. It will increase your damnation, for he will say at the last day, I acknowledge you not as my children, for ye have crucified Christ, my son and your brother.

Because My word, &c. Because ye will not take it in. Origen and S. Chrysostom think that these words were said to those who had before feebly believed in Christ, but who, on hearing themselves called "servants," were incensed against Him and wished to kill Him. But it is more probable that they were addressed to unbelievers who had before that plotted His death.

Ver. 38.—*I speak*, &c. Ye not only speak, but do that which ye have learnt from your father, the devil, especially in seeking to kill Me, implying that Abraham was not their father. See this more clearly declared verse 44.

Ver. 39.—*They answered*, &c. Because Christ seemed to imply that they had another father, they wished to learn from Him who he was. We own Abraham, and none other as our father.

Jesus saith unto them, If ye are the children of Abraham, do the works of Abraham. It is so in the Vulgate. But some Greek MSS. read as in the English version. He does not deny their extraction, but condemns their doings. Says S. Augustine, "Your flesh may be from Abraham, but not so your life."

Ver. 40.—*But now ye seek*, &c. Abraham did not injure any one, but saved Lot, and as many as he could. But the Jews were eager to kill Christ. The Jews (*Perke. Avoth. cap.* v.) draw the same contrast between a disciple of Abraham and of Balaam.

Ver. 41.—*Ye do the works of your father.* He persists in saying that they were not Abraham's children, but does not say whose children they were.

Then said they unto Him, We be not born of fornication, &c. Origen, Cyril, and Leontius think that in these words they implicitly reproached Him with His own birth. An atrocious statement, which the Pharisees studiously propagated, to detract from our Lord's credit and authority. But it would have been atrocious blasphemy. (2.) Euthymius and Rupertus suppose it to be only an assertion of their descent from Sarah, and not from Hagar, and thus not spurious, or in a secondary rank. (3.) We are not born of spiritual fornication, *i.e.*, idolatry. We are not Hagarenes, who were idolaters. Rupertus objects that to make out this meaning the word "but" should have been inserted. But Maldonatus maintains that such particles are often omitted, adding that fornication in the prophets means idolatry, as being spiritual fornication, drawing away the soul from its true Spouse (see Hos. i. 2). Theophylact explains it to mean, "We are not born of mixed marriages of Jews and Gentiles, which were forbidden, and counted illegitimate by the Jews." (4.) The Jews reply in a straightforward manner, Abraham is our true earthly father; and one is our Father, even God in heaven. Your charge is therefore false. You unjustly claim the God of Abraham for thyself alone, and exclude us from sonship with Him, and hand us over to another father, the devil, making us spurious, and consequently infamous.

Ver. 42.—*Jesus said,* &c. Put syllogistically, our Lord's argument runs this, "He who loves God, loves also the Son of God. But ye do not love Me, who am the Son of God. Therefore ye love not God. Just as the Arians, who by denying Christ to be the Son of God, deny the Father also; for if He has not a Son, He cannot be called God the Father.

For I proceeded forth (ἐξῆλθον) and *came* (ἥκω), *I am here.* S. Augustine, S. Hilary (*de Trin.* vi.), consider that the twofold generation of our Lord is here set forth. I came forth by eternal generation, I am come into the world by My Incarnation. "That the Word

proceeded forth from God, is His eternal procession" (says S. Augustine), but He came to us, because He was made flesh; His advent was His being made man.

But Jansen, Maldonatus, and others refer both the expressions to the Incarnation, but yet as implying and presupposing His eternal generation. "I came forth from God, and came into the world, though I had before come forth from God, and was in heaven as God" (see chap. xvi. 27).

For I came not of Myself, but He sent Me. He teaches that He was not self-originate, says S. Hilary (*de Trin.* vi.) Origen adds, He says this on account of some who came of themselves, and were not sent of the Father (see Jer. xxxiii. 21). A warning to such as Lutherans, Calvinists, and others, who have no true mission.

Ver. 43.—*Why do ye not understand*, &c. Because cleaving to your pride, avarice, hatred, and enmity against Me, ye will not hear Me and understand. "They could not hear," says S. Augustine, "because they refused to be corrected by what they heard;" but (as says the Gloss) ye are of the devil, and have elected to go on with him. S. Gregory Nazianzen (*Orat.* iv., *de Theol.*) tells us that in Scripture "I cannot" sometimes means "I will not." (See Matt. xix. 12.) But secondly, and more properly and forcibly, "Ye do not understand My words because ye cannot endure My teaching, and will not let My words enter your ears, so hateful am I to you, and so obstinately have you from hatred hardened your hearts against Me." Thus Emmanuel Sa.

Ver. 44.—*Ye are of your father the devil.* "Not by descent but by imitation," says S. Augustine, quoting Ezek. xvi. 4; and adding, "The Jews, by imitating their impieties, found for themselves parents, not of whom to be born, but with whom they would be lost, by following their evil ways."

S. Epiphanius (*Her.* 38, 40) by the devil in this place understands Judas Iscariot, whom our Lord also calls a devil. But the author of "Questions on the Old and New Testament" (*apud* S. Augustine) understands Cain. But it is certain that it must be taken literally to mean Lucifer. For the Jews in persecuting Jesus followed him

as their father; "not by succession in the flesh, but in sin," says S. Ambrose (*Lib.* iv. *in loc.*)

Ye are of, &c. "In order to kill Me." He explains that they are of the devil, by following his suggestion. S. Chrysostom says he speaks not of "works," but of desires (or lusts), showing that both he and they greatly delighted in murders. For the devil has an ardent desire to destroy all men, both because he grudges them the glory from which he himself fell, but also to injure God, whom he hates as his torturer, and wishes to tear away men from Him whom He created in His own image, and called and predestinated to His own eternal grace and glory.

He was a murderer, &c. For as soon as Adam was created, Lucifer, the very same day through envy destroyed both him and all his posterity, by persuading him to eat of the forbidden fruit. And in like manner does he endeavour through you, O Jews, to kill Me, by Whom all men are to be redeemed from death. For he ever persists in his eager desire to destroy men, as the leopard and wolf, which feed on human flesh. He urged on Cain to kill Abel, and Joseph's brethren to destine him to death. And even now instigates all murderers to commit their murders. And much more does he thirst for the death and destruction of souls, though bodily death is here more properly meant, for this it was they plotted against Christ. Euthymius and S. Augustine (*Contra Petib.* ii. 13).

And abode not in the truth, i.e., in the integrity and perfection, the grace, righteousness, and sanctity in which he was created. True means pure and unadulterated. As Nathaniel is called "a true Israelite, in whom is no guile." Again "in truth" means in that which was his duty. In S. John, David, and Solomon "the truth" commonly means this (see John iii. 21). There is a threefold truth, in heart, word, and deed. The truth of the heart is opposed to error; the truth of word is opposed to a lie, the truth of deed is when a man acts in accordance with what is practically right, and this is opposed to iniquity and sin. Now the devil did not stand in the truth because he did not persevere in what he ought to have done.

He refused to be under God. He claimed to be His equal, a kind of second god, and rose up against Him through pride. Hence he fell from his state of grace, and was cast down to hell (see Is. xiv. 12). And so S. Chrysostom (*Hom.* liv.; S. Leo, *Ser. de Quadr.*, and others). Hence (1.) S. Augustine (*contr. Adimantum* iv. 4), understands by the "truth," the law, meaning that the devil did not abide in the Law of God. Others by "truth" understand fidelity, or the obedience due to God as the Creator.

(2.) S. Irenæus (v. 22, 23) understands it to mean "veracity," as our Lord says below he is "a liar, and the father of it." Christ seems to charge the Jews with two faults, which they had learned from the devil, murder, and mendacity, and calumny.

(3.) Origen (*Tom.* xxiv.) understands it to mean "truth in practical matters," which Lucifer abandoned when he sinned by pride, which practically was a false step. This resulted from his not abiding in truth of act, and thus he departed from truth in heart and word, and thus by his lies deceived mankind.

Hence S. Augustine (*de Civ.* xi. 13) rightly infers that he was created in grace and righteousness, and that the Manichees were wrong in asserting that he was naturally wicked or created by an evil god. They inferred this wrongly from 1 John iii., "The devil sinneth from the beginning." The true meaning of this passage is explained *in loco.*

Because there is no truth in him. Neither in thought, word, or deed, for those three kinds of truth have a sisterly relation to each other. But here "truth" rather signifies veracity.

When he speaketh a lie, &c. When he fell from his original beauty as an angel and became a hideous demon, it was innate in him to deceive; his special and proper business was to lie, and to this he entirely devotes himself.

(2.) "Of his own," means of his own special invention. But men lie from imitating him, and by his suggestion.

(3.) "Of his own," from his own inward delight in it. He delights in it, as a thief in his thefts.

For he is a liar. From his constant habit of lying, he is altogether

made up of lies. And if he ever speaks truth, it is by compulsion, or else by means of truth to persuade men to what is false.

And the father of it. "His father," says Nonnus. The Cainian heretics understood the devil to mean Cain. But the Manicheans on S. Augustine's authority (*in loco*) said that the devil had a father, even the evil god, and that both he and his son were liars. But I maintain that "of it" refers to the word "lie," which is understood in the term liar which occurs just before. And he is the father of a lie. (1.) Because he first invented the act of lying. (2.) Because he fashions and forms lies, as the potter moulds the clay. So S. Augustine and others. It is a Hebraism. Origen says, "The devil begot a lie. He was seduced by himself, and in this respect was worse, because others are deceived by him, whereas he is the author of his own deception." And S. Augustine, "Not every one that lies is a father of a lie, but he only who, like the devil, received it not from any other quarter."

And hence the devil is the father and author of heresies, and therefore heresiarchs have had a devil at their side who suggested their heresies, as well as arguments to uphold them. So Luther confessed of himself. Such a suggester had Arius, Eunomius, Calvin, &c. The Apostle (1 Tim. iv. 1) speaks of heresies as "doctrines of devils" (see notes *in loco*).

45. *But if I speak the truth, ye believe Me not.* His argument stands thus, "Whosoever believeth a lie is a son of the devil. And ye believe a lie, and are therefore sons of the devil." But "if" may mean "because," as some Greek and Latin copies read. And so it would mean, "Because I speak the truth in truly reproving your sins, and truly asserting myself to be the Messiah, and prove this by miracles, yet ye will not believe Me because ye will not give up your sins, and will not believe what I say and teach, but rather believe the devil who persuades you that I am a false prophet, and my miracles are mere sleight of hand.

Ver. 46.—*Which of you*, &c. This is to anticipate an objection of the Jews. For they might say, "We do not believe thee, because thou art a violater of our law, in healing the sick on the Sabbath-day."

Produce any other charge against Me, and I will submit to your disbelieving Me. My healing on the Sabbath was not a violation, but a sanctification of the Sabbath. I leave any further charge to be decided by you who are my sworn enemies. So confident was Christ in His innocence that no one could lay anything to His charge which bore the slightest resemblance to sin. For He was Himself sinless, both on account of the Beatific Vision which He enjoyed, as the Blessed in heaven are incapable of sin for the same reason (for seeing God to be the Supreme Good, they necessarily love Him with all their strength, and hate whatever displeases Him) and likewise from the hypostatical union with the Word. For because His humanity existed in the Person of the Word, the Word kept His humanity free from all sin, and in perfect holiness. For if the humanity of Christ had sinned, the Person of the Word would have sinned; which is impossible. For virtuous or vicious actions relate to persons, and are attributed to them. Hence S. Ambrose (on *Ps.* xl. 13) brings in God the Father thus addressing Christ, "Thou wert conversant with sinners, Thou didst take on Thee the sins of all, Thou wast made sin for all, but yet no practice of sin could reach Thee. Thou didst dwell among men, as if among angels, Thou madest earth to be like heaven, that even there also Thou mightest take away sin."

If I say the truth, &c. He here shuts out another objection of the Jews. For they could have said, We believe Thee not, not for any sin which Thou hast committed, but because the things Thou sayest and teachest are not true." Christ meets the objection by saying, "I have proved to you My doctrine by so many arguments and miracles, that no prudent person who is not blinded by hatred could question its perfect truth. If then My life is most innocent, and My doctrine most true, why do ye not believe Me?" Receive then the truth not as a bare assertion, but as demonstrated by reason.

Ver. 47.—*He that is of God*, &c. He here assigns the true reason for the unbelief of the Jews, because they were born not of God, but of the devil; that is, ye do not listen to the spirit and instinct of

God, but of the devil. For the devil has blinded your hearts with covetousness, hatred, and envy of Me. And ye therefore listen not to the words of God which I, who am sent from Him, announce to you, because ye *will* not hear and understand them. Because then ye are not the children of God who is true, but of the devil who is a liar, ye listen to his lying suggestions, but will not give a hearing to the true words of God which are uttered by Me.

Moreover S. Augustine and S. Gregory (*Hom.* xviii.) understand these words of the elect and reprobate. He who is predestinated and elected hears the words of God, ye hear them not because ye are reprobate. But this is not the literal and genuine sense of the word, but merely an adapted one. For as Toletus and Maldonatus observe, many of those who at that time did not believe in Christ afterwards believed at the preaching of S. Peter and the Apostles; and on the other hand, some who then believed in Christ afterwards fell away from the faith, and became reprobates (see John vi. 67).

Lastly, the Manichees inferred wrongly from the passage (as S. Augustine asserts) that some men are good by their own nature, as created by the good God, but others are naturally evil, as created by the evil principle.

Morally :—S. Gregory infers thus from this saying of Christ : "Let each one ask himself if he takes in the word of God with the ear of his heart, and he will understand whence it is. The truth bids us long for the heavenly country, to crush the desires of the flesh, to shun the glory of the world, not to covet others' goods, to be liberal with one's own. Let each one of you consider with himself if this voice of God has prevailed in the ear of his heart, and he will acknowledge that it is from God." And just below, "There are some who willingly listen to the words of God so as to be moved by compunction even to tears, but who after their tears go back again to their sin. And these assuredly hear not the words of God, because they scorn to carry them out in deed." Hence S. Gregory infers that it is a mark of divine predestination if a man obeys the holy inspirations of God, and of reprobation if he rejects them (see Prov. i. 24). And John x. 27, "My sheep hear My voice." They

who hear the voice of Christ their Shepherd are saved, they who hear not are devoured by the devil. So too Christ says plainly, "Blessed are they who hear the word of God and keep it" (Luke xi. 25). And S. Bernard (*Serm.* 1, *in Septuag.*) tells his monks that the greatest proof of predestination is the profitable hearing of the word of God. For it was their constant food, by reading and meditation and prayer, to examine whatever proceeds from the mouth of God, and to fulfil it in their lives.

Ver. 48.— *The Jews answered and said*, &c. They used to say it, though it is written nowhere else. But why did they call Him a Samaritan? (1.) Because He associated with the Samaritans. (2.) Because He came from Galilee, which was near Samaria. (3.) Because the Samaritans were partly Jews and partly Gentiles, and Christ seemed to them to be the same, as bringing in a new faith and religion; and He thus seemed to be mixing up the traditions of the elders with the Gospel. (4.) And lastly, because He seemed to be making a schism, like the Samaritans. A Samaritan was, moreover, a term of reproach.

And hast a devil. (1.) Because they said He cast out devils through Beelzebub, the chief of the devils. (2.) Because He made Himself God, transferring to Himself the glory due to God, as Lucifer strove to do. So Leontius. Our Lord so understood it, and answered, "I seek not My own glory." (3.) Thou art mad, like lunatics, and those possessed with devils (see x. 20, and vii. 20). This was an atrocious blasphemy. How wondrous, then, the patience of Christ! For He answered,

Ver. 49.—*I have not a devil*, &c. As loving truth He denies the false charge, but though all-powerful He returns not their reproach. "God, though receiving an injury, replies not with words of contumely; and thou, when insulted by thy neighbours, shouldest abstain from their evil words, lest the exercise of just reproof should be turned into weapons of anger." And Chrysostom, "When it was necessary to teach, and to inveigh against their pride, He was severe. But in bearing with those who reproached Him, He exercised great gentleness, to teach us to resent any wrongs done to

God, to overlook the wrongs done to ourselves." And S. Augustine, "Let us imitate His patience, that we may attain to His powers."

Christ took no notice of the term *Samaritan*, because it was a reproach directed only against Himself, and not against God. He refused therefore to avenge His own wrongs, but would defend the honour of God. All knew He was a Galilean, and not a Samaritan, and by saying that He had not a devil, He refuted at the same time the charge of being a Samaritan. For the Samaritans, as schismatics, were the bond slaves of the devil. S. Gregory (*Hom.* xviii.) gives a mystical reason for His silence. "A Samaritan," he says, "means a guardian, and He is truly our guardian, of whom the Psalmist speaks, 'Except the Lord keep the city, they watch in vain who guard it' (Ps. cxxvii. 2); to whom moreover it is said by Isaiah, 'Watchman, what of the night?' He would not therefore say, 'I am not a Samaritan,' lest he should deny also that He was our guardian."

I have not a devil. But ye have one. So far from detracting from the glory of God, or claiming it for Myself, as Lucifer did, I continually honour the Father and say that I derive everything from Him, that I am sent from Him, that I obey Him in all things, that I refer everything I have to Him, and direct everything to His honour and glory. But ye rather dishonour God the Father, because ye dishonour Me, and assail Me with most bitter reproaches, though I am His Son, and His ambassador in the world. So Leontius. Others explain it more generally of sin—I honour My Father by good works, ye dishonour Him by your sins. So S. Augustine.

Ver. 50.—*I seek not*, &c. It is God the Father who will most sharply punish those who seek not My glory, but in every way dishonour and discredit Me. S. Chrysostom.

It may be said, "This is contrary to what Christ says (v. 22), *The Father judgeth no man.*" But there Christ speaks of the public and general judgment, here He speaks of the private and daily judgment with which He avenges the wrongs done to His Son and His saints, as by the destruction of Jerusalem by Titus for the death of Christ; as He here seems to hint. So Maldonatus and others.

But the Gloss says, "There is one that judgeth who distinguishes My glory from yours; as David says, 'Judge Me, O God, and distinguish My cause from that of the ungodly people'" (Ps. xliii. 1, *Vulg.*)

Ver. 51.—*Verily, verily, I say.* He says this not from indignation but from pity of the Jews, showing that He is seeking not His own glory, but their salvation. "I say in very truth," and as S. Augustine thinks, he means *I swear*, "that if ye keep My commandments ye shall never die the death of the soul; ye shall never sin, for sin is the death of the soul. But ye shall ever live, here in the grace of God, and in heaven in His glory. Ye shall die indeed in the body, but I will raise you up in the day of judgment, and ye shall live in happiness of body and spirit for all eternity." So S. Augustine.

Ver. 52.—*Now we know*, &c. "The devil suggests to Thee such proud and absurd boasting, that Thy word will drive away death from those who believe in Thee, when we see that Prophets and holy men, as Abraham, all died. But as says S. Gregory (*Hom.* xviii.), looking only to the death of the body, they were dark to the word of truth. For as Bede saith, "Abraham, though dead in the body, was alive in his soul." Learn from this, thou Religious, thou Preacher, thou Christian, from thy Master to receive calumnies for thy good deeds, curses and ill-will for thy kindnesses. Learn also to be good to the ungrateful. For Christ, though unweariedly teaching the Jews, healing them, delivering them from evil spirits, yet patiently endured these contumelies and reproaches, ingratitude in return for kindnesses, blasphemies for miracles, and for His teaching derision and reprehension, and yet did not cease to benefit those who were ungrateful, the very highest point of patience and charity.

Abraham is dead, &c. Thou blasphemest then, in making thyself greater than Abraham and the Prophets, yea, even greater than God Himself, since the word of God could not deliver Abraham and the Prophets from death. But yet the word of God, promulged by the lips of Christ, was more powerful than the word of God which was uttered to Abraham and the Prophets. And, moreover, Abraham and the Prophets were not dead in their souls, and

though dead in the body were to be raised up by Christ to eternal life.

Ver. 53.—*Art thou greater?* &c. They considered it most absurd, and even blasphemous, for Christ to prefer Himself to Abraham, as He really did; for He was both God and man, though the Jews knew it not, or rather refused to believe it.

Ver. 54.—*Jesus answered,* &c. This was in answer to their question, *Whom makest thou Thyself?* He refers all His glory to His Father from whom He is, and who is God. What I say of Myself is of no value or weight, and that not only with you, as S. Chrysostom says, but with others. For in every court no one is believed on his own word but on the testimony of others, who witness for him (see chap. v. 31). Solomon also says, "Let another praise thee, and not thine own lips" (Prov. xxvii. 2). The Arians objected that the Father glorifies the Son. He is therefore greater than the Son. S. Augustine replies, "Thou heretic, readest thou not that the Son Himself said that He glorifies His Father? But He also glorifies the Son, and the Son glorifies the Father. Put aside thy pernicious teaching, acknowledge their equality, correct thy perversity."

Ver. 55.—*Yet ye have not known Him,* &c. (1.) Ye know not the true God whom ye worship; ye know Him not to be one in essence and threefold in person, for ye think Him to be one in Person, as He is one in essence. Ye know not that God is a Father, and that He begat Me His Son, and that we two by our Breath produced the Holy Ghost. For had ye known it, ye would certainly have known and believed Me to be the Messiah, the Son of God; and conversely, "if ye had known Me, ye would assuredly have known My Father," says S. Chrysostom.

(2.) S. Augustine says, Ye believe that there is one God, though ye neither see nor hear Him (see chap. v. 37). Ye ought therefore equally to believe in Me His Son, on account of the many signs and wonders which I work, though ye see not the Godhead which is hid within. (3.) Ye have not known Him, ye have not believed His testimony, *This is My beloved Son;* for ye knew not,

or rather would not know, that this was the true voice of God. (4.) Euthymius explains, "Ye have not shown that ye know Him, because ye live wickedly, not as worshippers of God, but like idolatrous Gentiles, professing, as S. Paul says, to know Him (Tit. i. 16), but in works denying Him."

And if I say, &c. Maldonatus thinks that Christ called the Jews "liars," because they said to Him, "Thou art a Samaritan, and hast a devil." For these were two most gross falsehoods, nay even blasphemies. But S. Chrysostom, Ammonius, and Theophylact are more to the point in asserting that they were called "liars," because they lied in saying that they knew God. For they believed not that He had a Son, and was threefold in His personality.

But I know Him, &c. Theophylact explains it thus, "I show by my life and conduct that I know, reverence, and worship God, because I reverently observe and constantly fulfil His word. Or it may be explained, even better, in this way. Because I acknowledge God the Father, and clearly perceive His Majesty, Power, and Holiness; I therefore, as man, greatly reverence Him, and clearly and fully observe His precept, which ye Jews do not observe, because ye know not nor comprehend His Majesty, and therefore do not reverence it." So Theophylact. Moreover, S. Augustine says, "He spake as the Son, the Word of the Father, and was the very Word of the Father Who spake to men." And He fitly said the "*word*," not the "*precept*," because He Himself was the Word of the Father, and the Father had ordered Him to announce to men that very truth, that they should acknowledge, believe, and worship God the Father and God the Son.

Ver. 56.—*Your father Abraham*, &c. He longed for it with exulting mind; "He feared not, but exulted," says S. Augustine. "Believing he exulted with hope, that he might see by understanding." It is a catachresis. But what day? S. Augustine understands by it, that day of all eternity, wherein from all eternity the Son was begotten of the Father. "He wished to know My eternal generation and My Godhead, that he might believe in it, and be thereby

saved." "He saw," says S. Augustine, "*My day*, because he acknowledged the mystery of the Trinity." (Bede follows him, as usual.) S. Jerome (on Dan. viii.) and S. Gregory (*in loc.*) say that it was the day when, by the three angels that appeared to him, only one of whom spoke to him, the mystery of the Trinity was by symbols revealed to him; he saw three but adored one (Gen. xviii. 2).

(1.) But others generally refer it to the day of His Humanity, and thus understand it of the day of His Passion, Crucifixion, and death. See S. Chrysostom, &c. (2.) It is more simple to understand it of the day of His Incarnation. For all the Prophets and Patriarchs earnestly longed for the coming of Christ, to free them from their sins and from their imperfect state (*limbo*). "To see" (says John Alba) "is to enjoy the happiness and blessings brought by Christ." The word has often that meaning, as in the Psalm "to see the goodness of the Lord in the land of the living," *i.e.*, to enjoy it.

He saw it. By faith, and again in a figure when he was commanded by God to offer up his son Isaac, which was a type of Christ's offering on the Cross. So S. Chrysostom and S. Augustine, and S. Bernard (*Serm.* vi. *de. Vigil Natalis*) adds that by smiting on his thigh he signified that Christ was to come from his race.

(2.) He knew by prophetical revelation. But this would not be "seeing."

(3.) The genuine meaning is, he saw from his own place (*in limbo*). He knew the day when Christ was incarnate and was born, not only from what Simeon told him, when he met him in the place below (*in limbo*), but also from what Anna the Prophetess, Zacharias, Anna the Virgin's Mother, and S. John the Baptist told him, but he saw it by intuitive perception. He saw all, just as the Blessed in heaven behold all things on earth and under the earth, and as S. Anselm saw with his eyes lifted up by God what was doing behind a wall. Abraham longingly desired to see this, as if present. For the promise that Christ should be born of him had been frequently made him by God. And it was due to him, in consequence of his faith, obedience, and many merits, that as the father of the faithful, who for so long a time, without any fault of his own, was so long

detained in prison (*limbo*), most eagerly looking for Christ to deliver him, might for his own consolation, and that of his fellow-patriarchs, and in solace of their long and anxious expectation, know the very day when Christ was Incarnate and born. For two thousand years had he eagerly waited for Christ and sighed for His birth. And therefore God revealed it to him by His Spirit, and then Abraham and all the Saints in prison rejoiced and were glad. So Jansen, Maldonatus, and others. Lastly, the angels who comfort souls in Purgatory, much more consoled the souls of Abraham and the Patriarchs (*in limbo*), even as the same angels announced that much longed-for birth to the shepherds. Christ said this, (1.) To show that He was greater than Abraham, and that He was God, (2.) to show how highly He was valued, though absent, by Abraham, though the Jews despised Him when present among them. (3.) And also to prick their consciences indirectly in this way: "Abraham had so great a longing for Me, but ye have rejected Me. Ye are therefore not true children of Abraham, but spurious and degenerate." He says "Abraham *your* father," whose children ye glory in being, though I do not glory in him, but he rather glories and exults in Me.

Ver. 57.—*Thou art not yet*, &c. So that Abraham on his part could have seen Thee, and rejoiced at the sight. Irenæus hence infers that Christ lived fifty years on earth (*adv. Hær.* ii. 39, 40). But it is the common opinion that He was on earth for only thirty-four (and those not complete) years. S. Chrysostom and Euthymius read forty years, but the common reading is fifty. The Jews seem to have been thinking of the Jubilee. "Thou hast not reached one Jubilee, how then canst Thou say that Thou hast seen Abraham, who lived forty Jubilees before?" (So Severus of Antioch *in Catena.*) But Euthymius thinks that Christ seemed to the Jews, by reason of the maturity of His judgment and the gravity of His bearing, and also from the labours He had undergone in journeying and preaching, to be fifty years old. But you may easily say that the Jews, in order to avoid exception or mistake, put His age much higher than they knew He had attained to.

Ver. 58.—*Jesus said*, &c. That is, *I am God.* The word *am* denotes eternity, which is ever present, and has no past or future. I am eternal, immutable, and ever the same. So S. Augustine, Bede, S. Gregory. I as God exceed the age of Abraham not by fifty years, but by infinite durations of years. For as Tertullian (*de Trinit.*) says, unless He had been God, He could not, as being descended from Abraham, have been before him. Hear S. Augustine on this passage, "*Before Abraham was made*, that refers to human nature, but *I am* pertains to the Divine Substance; *was made* (Vulg.), because Abraham was a creature. He said not, 'Before Abraham was, I am,' but *Before Abraham was made, I am.* Nor did He say, 'Before Abraham was made, I was made.' For in the beginning God made heaven and earth; for in the beginning was the Word. *Before Abraham was made, I am.* Acknowledge the Creator, distinguish the creature. He who spake was made of the seed of Abraham; and in order that Abraham might be made, He was (existed) before Abraham."

Ver. 59.—*Then they took up*, &c., as a blasphemer, who placed Himself above Abraham, and made Himself equal to God. Blasphemers were ordered to be stoned (Lev. xxiv. 16). It is clear that these Jews were not those who were said to have believed in Him (as Theophylact supposes), but the others who were opposed to Christ. "And to what should such hardness betake itself but to stones?" says S. Augustine (*in loc.*) "They sought to crush Him, whom they could not understand," says S. Gregory (*Hom.* xviii.)

But Jesus hid Himself, &c. He made Himself invisible, and thus passed unharmed through the midst of them. So Leontius and others. S. Gregory says, "Had He willed to exercise His power, He would have bound them in their sins, or would have plunged them into the pains of eternal death. But He who came to suffer, would not exercise judgment." And S. Augustine, "He would rather commend to us His patience, than exercise His power. He forsakes them, since they would not accept His correction. He hides not Himself in a corner of the temple, as if afraid, or running into a cottage, or turning aside behind a wall or column: but by

His Divine Power making Himself invisible, He passed through their midst. As man He fled from the stones, but woe to them from whose stony hearts God flies away.

Morally, we are taught by this example (says S. Gregory) humbly to avoid the anger of the proud, even when we have the power to resist them.

CHAPTER IX.

1 *Christ on the Sabbath day heals the man who was born blind.* 14 *The Pharisees accuse Him of breaking the sabbath; but the man who was healed defends Him;* 34, *is therefore cast out of the Synagogue: but Christ receives and teaches him.*

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

36 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Ver. 1.—*And as Jesus passed by*, &c. Passing through the midst of His enemies and the crowd of the people. This signifies (though some deny it) that this cure took place immediately after Christ had withdrawn from the temple. As soon as He had escaped His enemies, He became visible again, and His disciples

followed Him. "He mitigated their anger by His withdrawal, and softened their hardness by working a miracle" says S. Chrysostom.

He looked upon him tenderly and fixedly, as pitying him, and intending to restore his sight. And this intent look caused the disciples to inquire the cause of his blindness. "He Himself" (says S. Chrysostom) "saw that he was blind. The blind man did not come to Him, but He looked on him so stedfastly, that the disciples asked the question which follows." Mystically, sinners and unbelievers are blind, and are thus unable to see and seek for Christ. So that Christ must needs look on them first and enlighten them with the eyes of His grace.

His blindness was congenital and incurable. If it had been accidental, surgeons could have cured it. But when a man is cured who is blind from his birth, "it is not a matter of skill," says S. Ambrose, "but of power. The Lord gave him soundness, but not by the exercise of the medicinal art. The Lord healed those whom none could cure." His name is said to have been Cedonius or Celedonius (see ver. 38).

Mystically, this man is a type of mankind, blinded by original sin, which Jesus, "passing along the road of our mortality" (says the Gloss), "looked upon, pitied and enlightened." "For blindness befel the first man through sin, and as we spring from him, the human race is blind from its birth." And Bede, "The way of Christ is His descent from heaven to earth. But He beheld the blind man, when He beheld mankind with pity." Again: "This blind man denotes the Gentiles born and brought up in the darkness of unbelief and idolatry, to whom Christ passed over, when expelled from the hearts of the Jews, and enlightened them with the light of faith and His Gospel," says Bede. And Christ wished to designate this in type by the enlightenment of this blind man. So S. Cyril, Rupert, and Bede.

Ver. 2.—*And His disciples*, &c. This question sprang out of the opinion of the ignorant multitude, who think that diseases are the punishments of sin, and, as S. Ambrose says, "They ascribe weaknesses of body to the deserts of their sins." But they are wrong in this;

for though it is often the case, yet not always. For Job, though innocent, was afflicted in order to try his patience, as Tobias also, and many others. S. Chrysostom and Theophylact say that this question was out of place and absurd.

Others think that the disciples were led to ask this question by what Christ said (v. 14), "Sin no more, lest a worse thing happen to thee."

A man's own fault, and not that of another, seems to be the cause of his own blindness, by way of punishment. Original sin is in truth the cause of all the evils and punishments which befal us in this life, and of the diseases of infants especially as S. Augustine teaches us (*Contr. Julian* iii. 4). But this was not the special reason why this man, above all other infants, was born blind. Whence S. Augustine says, "This man could not have been born without original sin; nor yet have added nothing to it by his life. He therefore and his parents had sin, but the sin was not the cause of his being born blind."

S. Cyril supposes that the disciples were imbued with the error of Pythagoras and Plato, who thought that souls existed before their bodies, and that for their sins they were thrust down into bodies, as Origen afterwards held. But Leontius considers that the disciples did not speak of the sin of the blind man which took place before his birth, but after it. As if God, foreseeing what would happen punished him beforehand with blindness. But whatever might be the opinion of the disciples (and it is hard to conjecture), it is certain they were wrong. For souls did not exist before their bodies, and God only punishes past and not future sins. God, it is true, punishes the sins of parents in the persons of their children. And children are frequently born weak, blind, and deformed, &c., or soon die, in consequence of the vices of their parent (see 2 Sam. xii. 14, and Exod. xx. 5).

Ver. 3.—*Jesus answered*, &c. Christ denies not that he and his parents had sinned both by original and actual sin. But He denies that he was condemned to blindness for these sins, beyond other people, who had committed the same and even greater sins. So S.

Augustine. In vain therefore do the Pelagians misuse this passage to do away with original sin.

The reason why God inflicted blindness on this man was that the miraculous power of Christ should be made manifest in his case, and thus Christ be acknowledged as the true Messiah. So the Fathers quoted above. The Gloss gives the mystical meaning, that it was to signify what Christ would do in enlightening mankind in like manner by His grace, and the doctrine of the Gospel. And accordingly the man himself was enlightened not only in his body, but in his mind, as will be seen below. And therefore he suffered no wrong, but gained a benefit by his blindness (says S. Chrysostom), for in consequence of it he beheld with the eyes of his mind, Him who from nothing brought him into being, and received from Him enlightenment both in body and in mind.

Ver. 4.—*I must work*, &c. S. Chrysostom, Theophylact, and others understand by the word "day" the present life, and by "night" the future life. But this is what is common to all men. But Christ speaks of this *day* as specially relating to Himself and His own work. And therefore S. Augustine, Cyril, and Bede put a better and closer meaning on the word *day*, as speaking of the life of Christ on earth, and *night* as referring to His absence, meaning by this, that just as men cannot work at night on account of the darkness, so after death shall I no longer work as I do now for the salvation and redemption of men. "My day" (viii. 56) means in like manner My birth and My life amongst men. He says this, as preparing the way for the healing of the blind man. "I am sent into the world to do good to men: this blind man presents himself and I will restore his sight." Symbolically: *Night*, says the Interlinear Gloss, is the persecution of the Apostles, especially by antichrist. Tropologically: The time of life given to every one to gain eternal glory is his "day." *Night* is his death (see Eccles. ix. 10). And S. Augustine (*in loc.*) says, "*Night* is that of which it is said, 'Cast him into outer darkness.' Then will be the *night*, when no man can work, but only receive for what he hath wrought. Work while thou art alive, lest thou be prevented by that night." It was com-

mon among poets and philosophers to call life day, and death night, and many instances and authorities are given from Pagan writers to this purpose. But to take some Christian ones, Messodamus, a very holy man, was once asked by a friend to dine with him on the morrow. "I have had no morrow," he replied, "for many years: every day have I looked for the coming of death." And this is what S. Anthony (*apud* S. Athanasius) and Barlaam advised every devout and "religious" man to do. S. Jerome wisely says, "One who is ever thinking that he will die, easily makes light of everything," for he regards each day as his last.

> "Fixed is the day of death alike to all,
> Brief life's short hours soon pass beyond recal."
>
> —*Virg. Æn.* x.

Ver. 5.—*As long as I am in the world*, &c. And therefore I will give light to this blind man, to show that I am the Light of this world.

Ver. 6.—*And when He had thus said*, &c. He used clay, which naturally closes up the eyes, to show that He healed the man supernaturally. The symbolical reason was (S. Chrysostom says) to signify that He was the self-same (God) who formed man out of clay, and that it was His work to form and fashion again (by restoring his sight) a man who was formed by Him, but deformed by blindness. He showed thus that He was the Lord of all things, and of the Sabbath also, so as to work His cure on that day whatever outcry the Pharisees might make. So Cyril, Leontius, Theophylact. Accordingly the Interlinear Gloss says, "See, here is the eye-salve with which mankind is anointed, the thought, namely, of its own vileness, as being made of clay, so as to be cured of the pride which had blinded it. According to the saying, 'Remember, O man, that thou art dust, and into dust thou wilt return.'" Christ used His spittle, says Cyril, to show that even His Flesh had a supernatural power of healing. (2.) Because spittle is a symbol of recuperative power (several derivations of "saliva" are here suggested which are of no value, and several instances of cures by its use). (3.) He used it that no virtue should be ascribed to the pool

of Siloam, but to the power of His own mouth from whence it came; for by the bidding of His own mouth He drove away the blindness. (4.) That thus this miracle might be the more fully attested. (5.) To test the faith and obedience of the blind man (see S. Chrysostom). Why did He send him to Siloam, that all men might see him going with the clay on his eyes? But there was no reason to fear that the cure would be attributed to Siloam, because many had washed there without being cured. But the faith of the blind man was shown by his not saying a word or having a thought against it, but he simply obeyed.

Allegorically. S. Augustine says, "Christ made clay of the spittle because the Word was made flesh." He anointed the eyes of the blind man, but yet he did not see, for when He anointed him He most likely made him a catechumen. He sends him to the pool of Siloam. For being baptized in Christ he is illuminated. The Gloss says, "The spittle is the wisdom which came forth from the mouth of the Most High; the earth is the flesh of Christ, to anoint the eyes is to make a catechumen. He that believeth in the Word made flesh is sent to wash, that is to be baptized in Siloam, that is in Him that was sent, *i.e.*, in Christ. But he who is baptized receives the light of the mind through faith, hope, and charity, which are infused into him by God in baptism."

Ver. 7.—*And said unto Him*, &c. Siloam is a stream at the foot of Mount Sion, which does not flow continuously, but at uncertain times of the day; it bursts forth (says S. Jerome) with a loud noise, and is then silent. It hides itself under the earth, and by channels runs into the pool of Siloam, and hence is conveyed silently and gently into the royal gardens, which it waters. (See S. Jerome on Is. viii.) Epiphanius thus gives its history. "God made the fount of Siloam at the request of the Prophet (Isaiah), who shortly before his death prayed that He would grant the waters to flow from that place, and He immediately poured down from heaven living waters; whence the place obtained the name Siloam, which means *sent down*. And under king Hezekiah, before he built the pool, a small stream sprang up at the prayers of Isaiah (for they were hard pressed

by the enemy), that the people might not perish for lack of water. The soldiers searched everywhere for water and could not tell where to find it. But when the poor Jews went to seek water it burst out for them in a stream. But strangers could not find it, for the water withdrew itself. And even up to the present time it bursts forth secretly, thus signifying a mystery." Epiphanius records this in his life of the Prophet. Baronius compares it to a stream in Palestine called Sabbaticus, because it flowed only on the Sabbath. (See Baronius A.D. 33, cap. xxvi., and Josephus, *de Bello Jud.* cap. xiv.) S. Irenæus (iv. 19) says that Siloam effected its cures very frequently on the Sabbath.

(2.) From Siloam, flowing as it did at intervals, and in a country where there was a want of water, the water was drawn gently and noiselessly into the pool, or bath, and thence passed into the gardens. From this letting in and letting out of the waters it was called Siloam from the root *schalach.*

But why did Christ send the blind man to this particular pool? (1.) Because it was a type of Himself, who was sent into the world, to enlighten it. (See S. Chrysostom and S. Irenæus, iv. 19.) (2.) Because Christ was meek and gentle like its waters, and because He was secretly and silently sent forth by the Father, as God in heaven, and on earth by His birth from the Virgin. He is also, like Siloam, a fountain of water, "springing up into eternal life." (3.) He is the Fount of graces, who distributes His gifts to the faithful by channels. (See Is. xii. 3, and Zech. xiii. 1, *and notes thereon.*) And Isaiah, who was an express type of Christ both in his life and martyrdom, caused this pool to be built. (4.) Solomon was anointed to be king near the spot. Hence the waters of Siloam signify the royal race of David. And Christ sent the blind man there to show that He was the Son of David. (5.) He sent the blind man to Siloam to recall the prophecy of Jacob (Gen. xlix. 10), as indicating that he was the messenger and ambassador sent from the Father. (6.) Siloam was the type of Christian Baptism, whereby we are spiritually enlightened. Baptism is called in Greek φωτισμὸς. (See S. Ambrose, *Epist.* lxxv., and S. Augustine *in loc.*) And hence S.

Irenæus (v. 15) thinks that this man was enlightened both in body and mind by the waters of Siloam. (7.) There is great affinity between water and light, ablution and illumination. The Hebrew word *ain* signifies both a fountain and light. Cicero and Quinctilian speak of the lights of wisdom, and floods of oratory, &c. And even the Psalmist uses both terms, "For with Thee is the well of life, and in Thy Light shall we see light." And here too Christ connects light with a fountain. For after having said, "I am the Light of the world," He sent the blind man to Siloam to recover his sight. Water washes away the noxious humours of the eyes, and thus gives them light.

Adrichomius describes Siloam and the virtue of its waters, speaking of the value Saracens and Turks put upon them, especially for restoring the sight. And no wonder. For as Christ, by being baptized in Jordan, sanctified the waters, and gave them the power of washing away sins in baptism; in like manner by giving sight to the blind man by the waters of Siloam, He seemed to have conferred on them a somewhat similar power of giving sight to others, and accordingly S. Helena (says Nicephorus, viii. 30) erected some magnificent works about the pool. S. Chrysostom (*in loc.*) says that in Siloam was the virtue of Christ which cured the blind man. For as the apostles called Christ "a spiritual door," so was He a spiritual Siloam. (So too S. Cyril, and S. Basil on Isaiah viii. 6, and Eusebius, *Demonst. Evang.* vii. 2.)

Which is by interpretation. "Sent," because it was a type of the Messiah, whose name was Siloach (*i.e.*, sent, or to be sent, by God). For unless He had been sent, none of us (says S. Augustine) would have been delivered from his guilt.

He went therefore, &c. Not by the virtue of the waters of Siloam, but by that of Christ, who used these waters for the enlightenment of the blind man, as He uses the waters of Baptism for the purification and enlightenment of the soul. "In Siloam," says S. Chrysostom, "was the virtue of Christ, which cured the blind man." But the faith and obedience of the blind man merited this, not of condignity, but of congruity. For he believed that he

would recover his sight by washing away in the waters of Siloam the clay which Christ had put on his eyes. For had he not believed this, he would not have kept the clay on his eyes, to the ridicule of those who saw him; nor would he have gone to Siloam, nor have there washed away the clay from his eyes. The Gloss says with less truth, "How was this man healed without faith, when nobody is said to have been healed outwardly by Christ without being healed within?" This is said of those who were sick on account of their sins, but he was suffering for the glory of God; for as I have shown, his faith and obedience were great, and by them was he alike justified, as we shall hear at the end of the chapter. So Elisha cleansed from his leprosy Naaman the Syrian by means of the waters of Jordan. And he also made sweet the bitter waters by the salt which was thrown into them. S. Augustine remarks that Christ was "the day who divided the light from the darkness, when He took away his blindness and restored him his sight."

Ver. 8, 9.—*The neighbours therefore*, &c., *and they that saw him, that he was a beggar*, &c. (*Vulg.*) "The greatness of the deed brought about incredulity," says S. Chrysostom. "And the opening of the eyes had changed the appearance of the blind man," says S. Augustine, "so that looking on him they doubted whether he who saw was the one who aforetime was blind; but carefully watching him as he walked along the long way, they acknowledged him to be the same, and that it could not be denied." So S. Chrysostom.

The wondrous mercy of God healed most carefully those who were beggars, counting those who were mean of birth to be worthy of His providential care; for He came for the healing of all. Thus many poor people and of slender means obtain of the Blessed Virgin miracles of healing, at her shrines at Loretto and Sichem, both because they are in greater need than the rich, and are more innocent in their lives, also exhibit greater faith and devotion, and because she specially cares for them, as being destitute; just as it is said, "The poor committeth himself to Thee [is left to Thy care]; Thou art the helper of the orphan" (Ps. x. 14).

Ver. 10.—*Therefore said they unto him*, &c. "The man," says

Euthymius and Theophylact, "knew not as yet that Jesus was God." The blind man had learned the name of Jesus from common report, or from asking the bystanders. That he called Him not Rabbi, must be ascribed partly to his simplicity and candour, and partly to his truthfulness. For in order that he might not give any weight to his own opinion respecting Christ, he spake only the bare truth, and merely called Him Jesus. Perhaps he did it, likewise, in order not to excite the Jews, who were opposed to Christ, the more against Him.

Ver. 12.—*And they said to him, Where is He? He said, I know not.* For Jesus had withdrawn Himself, as shrinking from praise; for He did not, says S. Chrysostom, "seek for glory, or self-display."

Ver. 13.—*They brought to the Pharisees*, &c. They brought him to the Pharisees, that they might examine the matter. This was done by the purpose of God, that the miracle might be fully attested and made widely known, so that the Pharisees could not deny it. Whence S. Augustine says, "The blind man confessed, the heart of the wicked was broken." "They bring him to the Pharisees, as being judges, and therefore assembled in their house of judgment." This house seems to have been a synagogue, close to the temple; for a question of religion and belief was at stake, which the Pharisees had to decide by examining the miracle, and to judge accordingly whether He who wrought it was the Messiah or not.

It was the Sabbath day. This is added to show their evil disposition; for they sought occasion against Jesus, and wished to detract from the miracle in consequence of its seeming violation of the law. For in truth to make clay in order to give sight to the blind, is not a breaking but a sanctification of the Sabbath.

Ver. 17.—*They say unto the blind man again, What sayest thou of Him who hath opened thine eyes? He said, He is a Prophet.* That is a specially holy man, a wonder-worker. So Abraham (Gen xx. 7) is called a Prophet (see what is said on 1 Cor. xiv. *ad rem*, and Ecclus. xlviii. 12, on the various meanings of the word Prophet). "Being at present not anointed in heart, he did not confess Christ to be the

Son of God. But yet he did not speak falsely of Him. For the Lord said of Himself, "A prophet is not without honour, save in His own country."

They asked the blind man the same question again and again, out of bitter hatred of Christ, and also to involve him in the same guilt with Christ. They wished also to elicit something out of his mouth to make him contradict himself, that so they might convict him of a lie. But God caught them in their own craftiness. For by this frequent examination, the consistent confession of the blind man, and consequently the glory of Christ, shone forth. S. Chrysostom wisely says, "It is the nature of truth to become stronger by the snares laid against it." And that was now the case, for the parents are brought forward, who fully acknowledged their son, and confirmed his words.

Ver 18.—*But the Jews did not believe*, &c. They hoped to elicit something from them to refute either the blind man or Christ, "by finding that he was not born blind," says S. Chrysostom, or was not quite blind but dim-sighted, or that he regained his sight by magic, and not by the miracle wrought by Christ. "They sought," says S. Augustine, "how they might accuse him, that they might cast him out of the synagogue," as they shortly afterwards did. Theophylact states that this was their dilemma. It is either false that your son now sees, or that he was blind at first. But it is admitted that he sees, it was therefore false that he was, as he says, previously blind. His parents reply cautiously. They knew him to be their son, and that he was born blind. But how he gained his sight they knew not. They speak with prudence so as not to deny the truth, nor yet incur the peril of excommunication. And hence they say, "He is of age," meaning, says S. Augustine, "we should justly be compelled to speak for an infant, for it could not speak for itself. But he is a man who can speak for himself, therefore (say they) *ask him*."

Ver. 22.—*For the Jews*, &c. "But it was no evil to be put out of the synagogue," says S. Augustine, "for they expelled, but Christ received him." "But the parents said this, because they were less

firm than their son, who stood forth as an intrepid witness of the truth," says Theophylact.

Ver. 24.—*Then again called they the man*, &c. To give God the glory, is a form of obtestation or oath among the Jews (see Josh. vii. 19). Confess that this man is a sinner, and so wilt thou by this confession of the truth give glory to God, who is the chief and eternal truth. "To give glory to God" (says the Gloss) "is to speak the truth as in the presence of God." They wished to persuade him under the pretext of religion (says S. Chrysostom), to deny that he was cured by Christ, or if he were, it was by magic and sleight of hand. "Deny," says the Interlinear Gloss, "the benefit thou hast received by Christ. But this were to blaspheme, and not to give glory to God."

Whether He be a sinner. "He answers prudently and cautiously, neither laying himself open to the charge, nor yet concealing the truth," says the Interlinear Gloss. But S. Chrysostom objects, "How was it that just before he called Him a Prophet, and now he says, 'Whether he be a sinner I know not?'" He does not say this by way of assertion, or through fear, but because he wished Jesus to be acquitted of the charges by the evidence of the fact. "I do not wish to argue the point with you. But I know for certain, that though once blind, now I see."

How opened He thine eyes? Just like hounds, says S. Chrysostom, who track their prey now here, now there.

Wherefore would ye hear it again? "Ye do not wish to learn, but merely to cavil," says S. Chrysostom.

Will ye also be His disciples? "As I now see and envy not," says the Gloss, "nay, I profess myself to be Jesus' disciple, even so I wish you to become His disciples also." "He speaks thus," says S. Augustine, "as indignant at the hardness of the Jews, and as having been restored to sight, not enduring those who were blind (in heart)." Note here the heroic constancy and nobleness of the blind man in defending Jesus before the Pharisees, His sworn enemies. And hence he deserved to be taken up and exalted by Christ.

Ver. 28.—*They then reviled him*, &c. They cursed him, saying, Be thou accursed, or at all events heaped maledictions and reproaches upon him. But their curse was without effect, and was turned by Christ into a blessing. For it is an honour to the godly, to be cursed by the wicked. Whence S. Augustine says, "It is a curse if thou look into the heart of the speakers, but not if thou weighest the words themselves. May such a curse be on us, and on our children."

But we know not this man whence he is, whether sent by God, as was Moses, or by the devil. So Euthymius.

Ver 30.—*The man answered*, &c. It was your business, as doctors and learned in the Law, to know that Jesus, who works so many miracles, must have been sent by God only. For it is God who works miracles by Him. "He brings in everywhere the miracle of his recovery of sight," says S. Chrysostom, "because they could not gainsay that, but were convinced thereby."

Ver. 31.—*Now we know*, &c. How can this be? For if sinners penitently ask pardon God vouchsafes it, and frequently bestows on sinners temporal blessings, and spiritual blessings also, if they ask for them. But I reply (1.) God ordinarily does not hear sinners; sinners, I mean, persisting in their sin. Yet sometimes, though rarely, He hears even them. So Jansen. This is plain from Scripture (see Ps. lix. 1, 2; Prov. xxviii. 9; Ps. l. 16; Mal. ii. 2). But of the just it is said, "The eyes of the Lord are over the righteous, and His ears are open to their prayers" (Ps. xxxii. 16). And, "The eyes of the Lord are on them that fear Him" (Ecclus. xv. 20).

(2.) Secondly, and more befittingly to the case in point, He hears not sinners, so as to work miracles to establish their sanctity as He did by Jesus, to testify that He was the Messiah. So Maldonatus on this passage. (See also Suarez, *tom.* ii. *de Relig., lib. de Orat. cap.* xxv.) "God heareth not sinners if they pray with an evil intention," as *e.g.*, to confirm their hypocrisy or lies.

(3.) S. Augustine (*De Bapt. contr. Don.* iii. 20) replies that this blind man spoke only generally, being still a catechumen, and not yet sufficiently instructed in the Faith. For generally it is not true,

nor the view of Scripture, which in this place only states what was said by the blind man.

Hear S. Augustine, "He speaks as one not yet anointed (*i.e.*, a catechumen). For God does hear sinners also. For else the publican would say in vain, 'God be merciful to me, a sinner,' from which confession he obtained justification, as this blind man obtained enlightenment."

From this passage S. Cyprian (*Ep.* lxiv. and lxxx.) and the Donatists who followed his teaching inferred that Baptism by an heretical minister was invalid, and ought to be repeated; because a heretic is a great sinner whom God hears not. But quite wrongly. For in like manner, Baptism administered by a Catholic Priest living in sin would be void, and would require to be repeated. I say therefore that the efficacy of the Sacrament is one thing, the efficacy of prayer is another. For a sacrament derives its efficacy *ex opere operato*, but prayer *ex opere operantis*, from the sanctity and character of him who prays. And therefore if a sinner (a heretic, *e.g.*) baptizes, this sacrament is valid, and derives its efficacy from the institution of Christ, who confers grace by the Sacrament. For Christ is the original author of Baptism, who baptizes by His ministers as by instruments. Besides, though God hears not the prayers of a sinner, as a private person, yet He hears the prayers of the same person, in his public capacity, because he is a minister of the Church. For the Church is holy, as having Christ as its holy Head, and as having many faithful and holy members, to whose prayers God hearkens.

Ver. 32.—*Since the world began*, &c. Granted that Moses and the Prophets wrought many miracles, yet they never restored sight to one who was born blind. Jesus who has restored my sight must needs be a greater Prophet than they. He retorted the words of the Pharisees on themselves, "Ye prefer Moses to Christ, but I prefer Christ. Ye choose to be Moses' disciples, I am Christ's."

Ver. 33.—*If this man were not of God, He could do nothing, i.e.*, for curing my blindness. "He says this freely, stedfastly, and truly"

(S. Augustine), "for to enlighten the blind is supernatural work, and specially belongs to God."

Ver. 34.—*They answered*, &c., *in sins*, both in mind and body, for thou wast born blind by reason of thy sin. For they held the tenet of Pythagoras that the soul existed before the body, and that it was in consequence of its sins thrust down into a deformed (*i.e.*, a blind) body. So Cyril, Leontius, and others. Maldonatus explains, "Thou hast done nothing but sin from thy birth." So S. Chrysostom and Theophylact. *And dost thou teach us?* Thou blind sinner, wilt thou teach us who have our sight, and are wise and righteous?

And they cast him out of the private house in which they were, as not deserving to be disputed with by such just teachers, says Maldonatus. Or out of the temple, as says S. Chrysostom, and consequently out of the synagogue, adds Leontius. That is, they excommunicated him. "But the Lord of the temple found him," says Chrysostom, "and took him up." Both statements are credible: that they drove him out of the house, and also excommunicated him, for this latter they had decided to do. As if they said, "Begone, thou apostate, and go to thine own Jesus." But this leads us to suppose that all this took place in the House of Judgment, a public place (see on verse 31). And that he was expelled from the synagogue appears more plainly from our Lord's own words in the next chapter, *I am the door.*

Ver. 35.—*Jesus heard that they had cast him out*, &c. Christ received him kindly, and rewards his constancy. Having given sight to his body, He now enlightens his mind. In giving him bodily sight, He had cast in some scattered seeds of faith, which He now particularly forms into perfect shape: so as to make him believe, that He whom he looked upon as a mere prophet, for having given him sight, was God also, and the Son of God. The Gloss says, "The blind man had already a heart prepared to believe, but knew not in whom he had to believe." This, in answer to his question, he learns from Christ.

Christ took trouble to find him in the place, where He knew he was. It is the part of a good shepherd to seek for a wandering

sheep, who cannot by itself come back into the right way. "They expel," says S. Augustine (*in loc.*), "the Lord receives, and he becomes a Christian, even the more because he was expelled."

Believest thou? Christ did not demand faith from the blind man for the healing of his body, but He does for the healing of his soul: for, as S. Augustine says (*Serm.* xv. *de Verb. Apost.*), "He who made thee without thyself, doth not justify thee without thyself: He made thee without thy knowledge, He justifies thee through thy will."

Ver. 37.—*And Jesus said*, &c. Thou seest him now for the first time, for he had been healed in the pool of Siloam, when Christ was not there. Christ therefore points out to him that it was He who restored his sight. He recalls his healing to his remembrance, says Theophylact, and that he had received the gift of sight from Him, so as to make him believe that He was not only the Son of man, but the Son of God.

Ver. 38.—*And he said, Lord, I believe. And he worshipped Him*, as the Son of God, and very God, to be worshipped as God with the worship due to Him (*latria*). Moreover, the blind man, inwardly enlightened (and moved to it by Christ), by saying, "I believe," brought out acts of hope, contrition, charity, devotion, and adoration towards Christ, and was by them cleansed from his sins and justified. He consequently became a holy and apostolic man. He was said to have been one of the seventy disciples, and to have become Bishop of Aix, in Provence, where he died and was buried by the side of Maximinus, to whom he had been coadjutor (see Peter de Natalis in *Cat. Sanctorum, lib.* v. *cap.* 102).

Ver. 39.—*And Jesus said* (not to him but to the Pharisees), *for judgment*, &c. "That is for condemnation," says S. Cyril, "to convict and condemn the proud and worldly Pharisees of blindness who seem in their own sight to be wise."

But others explain it better, not of condemnation, but of inquiry and discrimination. I have come into the world to discriminate and separate believers from unbelievers, good from evil, godly from ungodly; in order that the people, who before had lived in ignor-

ance of God and of salvation, and in darkness of mind, like this blind man, might by believing in Me be enlightened with the knowledge of God, and of things which concern their salvation; and that I might suffer the proud who refuse to believe in Me (like the Pharisees who are puffed up by their knowledge of the law) to be blinded, and might convict them of their blindness.

(2.) But *judgment* might possibly here mean the secret counsel and mysterious decree of God, determined and fixed by His righteous decree, whereby God ordained that the Gentiles who knew not God, and consequently were blind, might behold the Light of Faith in Christ, and humbly and eagerly accept it; while the Scribes and Pharisees and wise men of the world, puffed up by their own knowledge, might become darkened in unbelief, and reject the faith and enlightenment of Christ. Humility, therefore, enlightened by faith the unlearned Gentiles, who submitted themselves to Christ, while pride darkened with unbelief the learned Scribes who rejected Him. So S. Cyril, or rather Clictoveus, who filled up what was wanting in his commentary. (See Rom. xi. 33.) "His judgments are a great deep." Theodoret applies this to Paul and Judas. For S. Paul having been blind received his sight, and Judas, after seeing, became blind. The words "that," "therefore," &c., frequently signify not the cause, but the result or consequence. For Christ came not in order that the Scribes should be made blind; but their blindness was a result of Christ's preaching, not from anything on His part, but from their own pride and fault. So Cyril and others.

Ver. 40.—*And some of the Pharisees*, &c. The Pharisees felt themselves sharply touched by our Lord's words, which they understood to speak not of the blindness of the body, but of the mind. They knew that they were not bodily blind, and therefore if He had said this, they would have hooted Him down as a fool. They said, *Are we blind also?* Hast thou come to give sight to those who are blind in body, and to make out that we who spiritually see, and are doctors of the law, are blind and foolish? Show us our blindness and foolishness.

Ver. 41.—*Jesus said to them*, &c. (1.) S. Chrysostom, Theophy-

lact, and Euthymius explain this of bodily blindness; meaning, If ye were blind in your bodies, ye would be less proud and sinful. For bodily blindness would humble your mind. (2.) S. Augustine (*in loc.*) is more to the point. If ye were blind in your own opinion, if ye would acknowledge yourselves to be blind (*i.e.*, ignorant and foolish) in things which concern your salvation, ye would not have sin, for ye would seek a remedy for it, and would obtain it from Me.

(3.) Accurately and scholastically, If ye were blind through ignorance of Scripture and the law of nature, ye would not have sin, by acting according to this ignorance and not acknowledging Me as your Messiah. That is to say, If your ignorance were clearly without blame and invincible, ye would have some sin, but one which was less serious, and more excusable, and therefore ye might easily be enlightened and cured by Me, since My doctrine would dispel your ignorance. But now ye say to yourselves, "We see," that is, ye think ye see, and are so wise as to be excellent judges of Christ's advent and person. And therefore ye from your arrogant and evil thoughts continue in the sin of unbelief against Me; ye obstinately set your mind against Me, and thus refuse to believe in Me as the Messiah, though I have demonstrated that I am by very many signs and miracles. And therefore, ye cannot by any possibility be enlightened and healed by Me, because ye obstinately refuse to hear Me. So Jansen and others.

CHAPTER X.

(1.) *Christ utters two parables concerning Himself, one of the door, the other of the Shepherd of the Sheep, and refers both of them to Himself. He says* (*ver.* 7), *I am the door, and* (*ver.* 11) *I am the Good Shepherd.* (2.) *The Jews who were disputing among themselves about Jesus* (*ver.* 9) *ask Him to say plainly whether He were the Messiah. He replied that He was, but that the Jews would not acknowledge it, as not being His sheep.* (3.) *The Jews* (*ver.* 31) *take up stones to cast at Him. He defends Himself by quoting Ps. lxxxii., 'I said ye are gods.' And when the Jews wished to take Him, He escaped out of their sight.*

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do you stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

Ver. 1.—*Verily, verily* (that is in truth, most truly and most assuredly), *I say unto you, He that entereth not*, &c. He puts forth this parable to show who He is, and who are His rivals and adversaries. The occasion for it was because the Pharisees had cast out of the

synagogue for his confession of Christ the blind man whom He had healed. By doing this they signified that Jesus was not the Messiah, but a false prophet; and consequently that they who believed in Him, as the blind man who had been cured did, erred in their belief, and wandered away from the synagogue, and were apostates from their own Church. Christ therefore puts forth the parable of the door of the sheepfold; to show by it, that so far from His being a false prophet, all others who enter not by Him as the door of the sheepfold into the Church of God, are deceivers and counterfeits. And that consequently the synagogue of the Pharisees was not the synagogue of God, but of Satan. Whereas the true Church of God is the Christian Church which Christ founded and substituted for the Jewish Church, and consequently the blind man when excommunicated from the synagogue, entered by faith in Christ into the true, *i.e.*, the Christian Church.

In order that the reader may easily comprehend the whole parable, I will here give a summary of it. (1.) The sheepfold is the Church of God. (2.) The owner is God the Father. (3.) The door is Christ, or faith in Him, who is inclosed by the Scriptures of the Law and the Prophets as by a door firm-fastened with its bolts. (4.) The porter is the Holy Spirit. (5.) The sheep are not merely the predestinated, as S. Augustine held, but all the faithful that are within the Church. (6.) The true Pastors and Prelates are those who enter through Christ. (7.) To these the porter, *i.e.*, the Holy Spirit, openeth, because faith in Christ, by the which they enter, is the gift of the Holy Spirit. And the Holy Spirit gives them true and lawful power, so that what they do is ratified by God. (8.) They lead out the sheep, *i.e.*, the faithful, into the pastures of sound doctrine, grace, and virtues, go before them by their own example of a good life, and call them by their names, because they have a care for them severally, and exhort, stimulate, and compel them one by one to better things. (9.) He who enters not into the sheepfold through Christ, but by leaping over the wall, or breaking through a window or wall, is a thief and robber of the sheep, that is, of the faithful: for he is busy in killing and destroying them. The other

matters are mere ornamental additions, and are not to be applied in illustration of the subject.

Let us consider these points one by one, and review them again.

He that entereth not by the door, &c. Such were Judas of Galilee and Theudas (Acts v. 36, 37), and others who pretended that they were the Messiah, or endeavoured to arrogate to themselves that which specially belonged to the Messiah. And such, too, the Scribes and Pharisees were beginning to be, who before this had received legitimate authority from God through the merits of Christ, to teach and govern His people; and were therefore His true Pastors and Teachers. But by opposing themselves to Christ, now present among them, and by turning away the people from Him, they became wolves, nay thieves and robbers of the faithful. So S. Augustine, and from him the Gloss. Against the arrogance of the Pharisees, who boasted they could see, He brings forward this similitude, which shows that neither wisdom nor a good life can avail aught except through Him. And S. Chrysostom says: "By the phrase, *another way*, He signifies the Scribes who taught the doctrines and commandments of men, and transgressed the law." Such were the false prophets of old, and heretics now, of whom Jeremiah writes (xxiii. 21). Hear S. Augustine, "Let pagans, or heretics, or Jews say, 'We live well;' if they enter not by the door, what does it profit them? And they are to be said not to live well who either know not the end of good living through blindness, or else contemn it through pride of heart."

Tropologically;—S. Augustine, "Lowly is the door, even Christ. He who enters by this door must needs be humble, in order that he may be able to enter without hurting his head by striking it against the lintel. But he who humbleth not himself, but wishes to climb up by the wall, is exalted only that he may fall." And the same S. Augustine (*Serm.* xlix., *de Verb. Dom.*) says, "He enters by the door who imitates Christ and His humility. He is a 'thief' who strives to steal away the sheep from Christ, and claim them for himself. He is also a 'robber,' because he kills the souls of the faithful, and hands them over to hell." And so S. Augustine

(*in loc.*), "He is a thief who calls 'his own' that which is another's." "By making the sheep of God his own," says the Gloss. "He is a 'robber' because he kills what he has stolen," says S. Augustine.

Tropologically;—Salmeron says humorously (*Tract*, p. 88), "Men enter ecclesiastical benefices by various means. (1.) By the royal gate, courtiers as recommended by great men. (2.) By the golden gate. (3.) By the gate of consanguinity. (4.) By the gate of gifts (simony). (5.) By the gate of doing service, those who by their obsequiousness are promoted by bishops to benefices. They lie in sickness and wait for the moving of the waters, that is for the vacant post. For he who is *first* gains favour with the successor, and obtains the benefice."

Ver. 2.—*But he that entereth*, &c. By the door S. Chrysostom understands the Holy Scriptures. "For these," he says, "lay open the knowledge of God, protect the sheep, drive away wolves, by precluding access to heretics." So also Theophylact, Leontius, and Euthymius. And also Theodorus of Heraclea (*in Cat.*), who gives also a further reason. "Scripture is the door, because he is a true pastor to whom the door gives ingress, that is on whom Scripture confers authority, and thus secures his acceptance." Other fathers regard Christ as *the door*, as He Himself says expressly. But you will say, Christ is the shepherd of the sheep, therefore He cannot be a door. For the shepherd enters by the door, therefore He cannot Himself be the door. S. Augustine replies; "The Lord Himself is the pastor and the door. He opens Himself who expounds Himself, and the porter is the Holy Spirit, of whom the Lord says, 'He will teach you all truth.' Christ therefore, who is the truth, is the door, and He who teacheth the truth openeth the door." And the Gloss says, "All who hold and teach the truth are one shepherd in Christ the Shepherd." Christ retained for Himself alone the name of *door*, for the sheep to enter in to God. But the shepherd entereth the door. For Christ Himself and other preachers preach Christ. But you may say more simply with Maldonatus, that Christ the shepherd enters by the door, *i.e.*, by Himself, into the Church, because He enters by His own authority, but others

by authority derived from Him. But it is not possible in a parable to make all expressions fit in exactly. Moreover, Syrians and Hebrews delight in parables, heaping them up one on another, and running them into each other. As Christ in this place mixes up the similies of the door and the shepherd.

Ver. 3.—*To him the porter openeth.* (1.) That is Moses, as bearing testimony to Christ, says S. Chrysostom and others. (See chap. v. 46.) (2.) S. Cyril thinks that it means the angel who presides over the whole Church (S. Michael, as is supposed). (3.) The genuine meaning (according to S. Augustine, Chrysostom, and many others) is, that it means the Holy Ghost, "for the Scriptures opened by Him point out Christ as the Shepherd," says Theophylact. Or rather the Holy Ghost opened a door for Christ into the Church, when He constituted Him the Pastor of the Church, confirmed His authority by His testimony, His grace, and miracles, as when He descended on Him in the form of a dove at His baptism, and afterwards through Him gave sight to the blind, healed the sick, and raised the dead. And He also places over the Church all other Pastors whatsoever, the lawful successors of Christ, and causes them to be acknowledged and accepted, and by them brings in all the other faithful into the Church. He also exposes the frauds of heretics, and causes them to be expelled from the Church.

And the sheep hear his voice. Just as sheep when they hear the call of the shepherd, so do Christian people acknowledge the true pastor (and those whom He substitutes as His deputies), listen to His voice, and follow Him in all things. S. Augustine, and Bede after him, understand by the sheep only the predestinated, for they are called sheep, and are distinguished from the goats (Matt. xxiii. 33). But this relates to the judgment when the elect and saved are separated from the reprobate. But the present passage relates to the Church militant, where the elect are mingled with the reprobate, and cannot be separated. Both then are called sheep. The sheep then are all the faithful. For they are all of them in the Church, and acknowledge, love, and worship Christ as their Shepherd.

And calleth His own sheep by name, i.e., one by one. For the

shepherd looks after them singly, and calls them, both in a body and separately, to follow Him to the pasture. And if any of them be sick He takes it out by itself, gives remedies, and if necessary carries it on His shoulders. Moreover, skilful shepherds commonly give names to their sheep and other animals, and call to them by their names. And in like manner Christ and every pastor give names to Christians at their baptism, and call them by them. He also takes care of them one by one, so as to feed them by His example and the Holy Sacraments, and thus leads them to salvation and heavenly glory.

Leontius observes that Christ here sets forth eight signs and duties of a true pastor; that he enters by the door, that the Porter opens to him, that he can address his sheep by their several names, that he leads forth his sheep, that he goes before them, that his sheep follow him, and that he lays down his life for the sheep. Such was S. Chrysostom, who, speaking on his banishment, thus addresses his people (*Hom.* xi.), "Ye are my father, ye are my mother, ye are my life, ye are my grace. If ye make progress, I am delighted. Ye are my crown, my riches, my treasure. I am prepared to be offered a thousand times for you; nor need you thank me for this. I am only discharging a debt. For a good pastor ought to lay down his life for his sheep. For to such an one death brings immortal life."

And leads them forth to the pastures, which are not without, but within the fold, that is in the Church itself. For in the Church the pastor teaches the people, celebrates Mass, baptizes, administers the Sacraments, &c. Besides, the Church is the assembly of the faithful, and therefore where the faithful are there also is the Church, or a part thereof.

Ver. 4.—*And when he leadeth forth his sheep* (to the pastures) *he goeth before them*, to lead the way, to defend them from the wolf and the spoiler, and to lead those that follow him by a direct and convenient road to better pastures. And so in like manner Christ and every true pastor (1) go before the faithful in their way to heaven by the example of a holy life. Let a pastor therefore consider

that he ought to be the leader and guide of the faithful in sanctity, to surpass them all, to give to all a bright pattern of virtues, so that looking on him, they may follow him to greater heights, as S. Peter says (1 Epist. chap. v. 3). (2.) A pastor by his vigilance and energy protects the faithful from heretics, scandals, and other evils. (3.) He points out the straight way to heaven, and feeds and nurtures them with the best advice he can.

Anagogically. St. Augustine says, He who went before the sheep is He who being raised from the dead, dieth no more, and who said to the Father, "I will that they also whom Thou hast given Me, be with Me where I am" (John xvii. 24).

And the sheep follow him, for they know his voice. They distinguish his voice from that of others, and therefore follow it.

Ver. 5.—*But a stranger will they not follow, for they know not the voice of strangers, i.e.*, of heretics, Jews, heathen, and all wicked and deceitful men, for the genuine sheep of Christ fly from them as from wolves.

Ver. 6.—*This parable spake Jesus unto them, but they knew not what things they were which he spake unto them.* In the Greek παροιμίαν, *a similitude, proverb.* (See note on Prov. i. 5.) The Pharisees and Jews, against whom He launched it (and the apostles also), did not understand it, as being involved and obscure.

Ver. 7.—*Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.* Maldonatus thinks that Christ here speaks of two doors, the door of the house, *i.e.*, Holy Scriptures, and the door of the sheepfold, which is Christ. He believes that the word *door* is used in two senses, one by which the shepherds themselves, and the other by which the sheep enter. But this distinction is more subtil than solid. For Christ speaks in both cases of one and the same door, that is of the sheepfold. What He said obscurely and parabolically (ver. 1) He explained in the parable. "He opened," says S. Augustine, "that which was closed. He is the door. Let us enter that we may rejoice in having so done." This distinction evades indeed one difficulty, *i.e.*, how Christ enters as a shepherd through the door; that is, how He enters the door of

the Church by Scripture witnessing to Him. But it does not escape the other difficulty—how the same person is both the shepherd and the door. We must say, therefore, that He united together two parables (as was said above, ver. 2). For Christ intended to teach two things. First, that no one could enter into the Church, and afterwards into heaven, that is be justified and sanctified, except through Him. This He shows by the parable of the *door*. For as there is no ingress into the fold except through the door, so there is no entrance into the Church, militant and triumphant, except through Christ; and secondly, that He is the true *Shepherd*, as laying down His life for the sheep; but that the others were hirelings, whom the sheep ought not to follow. This He sets forth by the parable of the shepherd. But because this latter subject is connected with the former, He mixes up the two parables together.

Ver. 8.—*All that ever came before me were thieves and robbers.* What then! were all the prophets thieves and robbers? S. Augustine (*contra Faustum*, xvi. 12, and S. Jerome, *lib.* ii. *contra Pelag.*) replies that the prophets came not of their own accord, but were sent by God. And again they were not sent in addition to Christ, but with Christ, as His precursors, and announcing His advent. They were therefore not contrary to Christ, but counted as one with Him, as having come for His sake, and by His order and guidance. "They came with the Word of God. He sent them as the heralds of Him who was to come, and He possessed the hearts of those whom He had sent." Euthymius adds, "They came indeed before Christ, but they entered through the door." He speaks specially of those impostors who claimed to be the long-expected Messiah. They were thieves and robbers, such as Judas of Galilee, Theudas, and afterwards Simon Magus, Barchochebas, and many others, who claimed for themselves the name and title of the Christ. So S. Cyril, Chrysostom, Theophylact, Euthymius, and others.

But the sheep did not hear them. Because they discovered that they did not bring the token of the Messiah, as predicted by the prophets, but wished to steal away the faithful from Christ, to claim them for themselves, and to cast them into hell.

Ver. 9.—*I am the door*, &c. Rupertus thinks that this relates to a different door and a different sheepfold from the other, according to what is said (ver. 16), "Other sheep I have," &c. But there is only one fold of Christ; one Church, that is. As He subjoins, "There shall be one fold and one shepherd." The meaning of the door already spoken of, Christ partly confirms, partly explains when He adds, "By Me if any man enter in, he shall be saved." That is, if any man believe in Me, and therefore through faith in Me and by My grace enters the Church, "he shall be saved," *i.e.*, shall be justified and blessed, if he continues, that is, in My faith, grace and charity even unto death. So S. Gregory (*Epist. lib.* vii. 49). "He enters through the door into the sheepfold who enters through Christ. But he enters through Christ who believes and teaches the truth concerning Him—the Creator and Redeemer of mankind, and abides by what he preached."

And will go in and out. Will go out to the pastures, and after having fed will return to the resting-place, as sheep do. For the faithful will, when well fed, enter the fold of the Church, and again when hungry will go forth to the pastures of the soul, without any peril, for I will guide them to and fro. So Maldonatus.

But *to go in and out* signifies among the Hebrews to act with freedom, do one's own work, &c., and is connected with what follows. It means, the faithful man will move about everywhere without fear; will do his duty, and whatever he does, whether at home or abroad, will everywhere find food for his soul. The phrase denotes security, confidence, and freedom of converse; and of doing everything, everywhere, for and through Christ. So Cyril, Chrysostom.

Symbolically and tropologically, S. Gregory (*Hom.* xiv.) "The faithful withdraws within himself by contemplation, and comes forth in action to do good works." "He will enter in," says S. Augustine, "for inward meditation, he will go forth for outward action." The author of *De spiritu et anima*, says, "He will enter within to contemplate My Godhead, he will go forth to contemplate My Manhood, and in either case will find wondrous pastures." And in

another place S. Gregory writes, "Within, they have the pastures of contemplation; without, the pastures of good works; inwardly they enrich their mind with devotions, outwardly they satiate themselves with good works." And lastly, Theophylact says, "He will enter in who has a care for the inward man; he will go out who mortifies his members upon earth."

Anagogically, Rupertus says, "He enters the Church by faith, to find therein pastures; he will go out when at death he migrates therefrom into heaven." "He enters," says S. Augustine, "into the Church through the door of faith, and goes forth through the same door of living faith into eternal life, where he will find pasture." And S. Gregory, "He will enter into faith, he will go forth to hope, and will find pasture in eternal satiety."

Ver. 10.—*The thief cometh not*, &c. He shows what is the end and aim of him whom before He called a thief, and what on the contrary was His own. The thief and robber of the sheep,—as for instance a heretic or schismatic, a Scribe or Pharisee, or especially a false-Christ,—comes to carry off the sheep (*i.e.*, the faithful) from God and the Church, whose property they are, to hand them over to the synagogue of Satan, and there kill them by heresy and sin, and cast them into hell. But I who am the true Shepherd of the sheep (*i.e.*, of the faithful) came down from heaven, not for My own sake, but for that of the faithful, that being freed by Me, they may have the life of grace, even yet more abundantly. The word περισσὸν may be taken either as an adverb (*abundantly*), or as an adjective (*abundant*), that is, *surpassing, exceeding all measure*, that is, that they may abound in My doctrine and grace, and may live thereby, quick in spirit, enriched with spiritual gifts both in this world by grace, and in the world to come by glory. So S. Cyril and others. Rupertus adds, "that Christians may have more abundant grace than the Jews under the old law." This abounding life of the spirit, inspired by Christ, you may see in S. Peter and the other Apostles, in Martyrs, Confessors, Virgins, &c. Hence the glowing language of S. Paul, "Who shall separate us from the love of Christ," &c. (Rom. viii.)

Ver. 11.—*I am the good Shepherd*, &c. I, the one only Prince of Shepherds, who will lay down My life for My sheep, to redeem them by My death from death, and confer on them both present and eternal life. Neither prophets, nor apostles, nor any one else could do this. For though they were slain for the sake of the faithful, yet they did not redeem them, sanctify, or beatify them. So Rupertus, Chrysostom, &c. S. Augustine adds that the prophets and apostles are counted as one and the same shepherd with Christ, as being under Him, sent also and guided and protected by Him. Christ therefore is that special and singular Pastor foretold by Ezekiel xxxiv. 23. (See notes *in loc.*)

Christ passes from the parable of the *door* to the more striking parable of the *Shepherd*. He is the *door* by which the sheep enter, and also the *Shepherd* of the sheep: that is not any ordinary one, but the chief, special, and Divine Shepherd. And He enters through the door, that is, by Himself and His own authority.

Besides this Christ rejoices in the title of Shepherd, as being most appropriate and most sweet. He used to be thus represented in very ancient pictures, at Rome, as carrying a sheep on His shoulders. Many of the patriarchs, who were types and ancestors of Christ, were shepherds, learning thereby (says Philo) to be shepherds of men, &c. "If therefore thou wishest to know and to discharge the office of a true Pastor, see how a shepherd treats his sheep. Be so eminent in doctrine and sanctity among thy faithful ones, as to appear like a rational pastor among the irrational sheep, and as an angel among men" (S. Chrysostom). He attends to his sheep one by one; let him lead them into richer pastures. He goes before them by his virtuous example, as S. Paul exhorts Titus (Tit. ii. 7). As a parish priest he drives away all heretics and hurtful persons. And let him feed his flock with sound doctrines and sacraments, and not fatten himself on the milk of his flock (Ezek. xxxiv. 2). Let him not be mercenary, seeking his own profit, paying court to the well-to-do and noble, and despising the rustics and mean of his flock. For Christ went about villages and towns, preaching the Gospel to the poor (Matt. xi.) Fisher, Bishop of

Rochester, was a noble example of this; he refused to exchange his poor bishoprick for a wealthier one, saying that he could render a better account at the day of judgment for his few sheep and small gains than he could for greater ones. For he said, "If men did but know how exact an account would be required, they would not seek to obtain great and wealthy bishoprics" (Sanders *in Schism. Angl.*) A good shepherd tenderly feeds and fosters the lambs and delicate ones of his flock (see Ezek. xxxiv. 4). And so does a parish priest and a bishop. (See the life of S. Abraham written by S. Ephrem.) He came from being an anchoret to be the pastor of a wild and barbarous people, and though cruelly entreated by them, brought them by his indomitable patience, gentleness, and charity, to submit to the laws of Christ.

Jacob, like a true shepherd, watched over his flock by day and night (Gen. xxxi. 40); and shepherds were watching over their flocks by night when Christ was born. So too should a parish priest or a bishop vigilantly watch over his flock, as his first duty. A shepherd risks his own life in guarding his sheep. So should a parish priest, when persecution or pestilence threatens; as did SS. Athanasius, Chrysostom, Basil, Ambrose. Lastly, S. Peter, the chief pastor of the Church, lays down notes for the pastors under him (1 Pet. v. 2). See also S. Gregory (*in Pastorali*), S. Bernard (*de Consider. ad Eugenium*), and S. Augustine (*Tract de Pastoribus et Ovibus*).

All these duties are summed up in charity, for charity supremely loves God, and for His sake the faithful committed to its care by God. (See also chap. xxi. 15.)

The good Shepherd layeth down his life for the sheep. This does not relate so much to the parable itself, as to that which is signified by it. For the natural Shepherd ought to count his own life of greater value than the lives of his sheep. And yet he ought to protect his sheep even at the risk of his life. But the shepherd of souls is bound, by his duty, to expose his bodily life to danger, for the spiritual life of the faithful committed to his charge. And hence he is bound to stand by them in the time of the plague, or provide

some other qualified person to administer the sacraments to the sick, as did S. Charles Borromeo: and for this reason was canonised. And so also all the apostles, excepting S. John, suffered martyrdom for the sake of the faithful committed to their care. And so also nearly all the Roman Pontiffs down to S. Sylvester. But the leader of them all was Christ, who alone, as the best of Shepherds, laid down His life as a ransom, while all the others did so merely to manifest their faith, and as a pattern of virtue.

Ver. 12.—*But he that is an hireling*, &c. An hireling seeks not the good of the sheep but merely his own profit. "Hirelings are they," says S. Augustine, "who seek their own things, and not the things of Christ and of the sheep." So too S. Basil. But the apostles, though they fed not their own sheep, but the sheep of Christ, were not hirelings, because they sought not their own temporal gain, but the spiritual and eternal gain of the faithful. "He is called a hireling, and not a shepherd," says S. Gregory (*Hom.* xiv.), "who feeds the Lord's sheep, not from deepest love, but for worldly gain. The hireling is he who holds the post of a shepherd, but seeks not to gain souls; is eager for earthly advantages, rejoices in the honour of the prelacy, feeds on temporal gains, delights in the reverence paid to him by men."

Seeth the wolf coming. "For in a time of tranquillity," says S. Gregory, "very often the hireling, as well as the true shepherd, stands on guard over the flock. But the approach of the wolf shows the temper of mind with which they did so. The wolf attacks the sheep when the violent and the spoiler oppress those who are faithful and humble. But he who seemed to be a shepherd and was not, leaves the sheep and runs away, because through fear for himself he does not venture to withstand his injustice."

Fleeth: "Not by change of place," says S. Gregory, "but by withdrawing support. He flies, because he saw injustice and held his peace: he flies, because he conceals himself by silence. To whom the prophet well says, "Ye have not gone up against him, nor raised up a wall for the house of Israel to stand in the battle in the day of the Lord" (Ezek. xiii. 5).

And the wolf catcheth them, i.e. A heretic, or any wicked man, who strives to pervert the faithful by word or example, or (as S. Gregory says) "the devil, who seizes them when he draws away this man to luxury, inflames another with avarice, puffs up another with pride, parts asunder others through anger, stimulates another with envy, supplants another by deceit. The devil therefore scatters the flock when he kills the faithful by temptations. But the hireling is not inflamed by zeal against such attacks, is not enkindled by any warmth of love. Because by looking after mere outward advantages, he carelessly takes no account of the inward injury which is done to the flock."

And hence, Christ leaves it to be gathered by contrast that the good shepherd when he sees the wolf coming neither flies nor forsakes his sheep, but stands firm and fights for them even to death, and in this way lays down his life for them. But when it is allowable for a pastor to fly when persecuted, and when not, see notes on S. Matt. x. 23. Also S. Augustine (*Epis.* clxxx. *ad Honoratum*). I use on this matter the words of S. Gregory the more freely, because he had full experience of those things in his own person.

Ver. 13.—*The hireling fleeth because he is an hireling, and careth not for the sheep.* As though it were said directly, he who loves not the sheep, but worldly gain, cannot stand firm when the sheep are in danger. For while he is aiming at honour, and rejoicing in worldly gain, he is afraid of exposing himself to danger, lest he should lose that which he loves. For no one takes such diligent care for that which is another's as he does for his own. And therefore the hireling cares more for his own life than for the sheep which are not his; and flies when the wolf comes, as caring more for his own life than for the sheep.

Ver. 14.—*I am the good shepherd, and know My sheep.* Christ knows His sheep not merely with the watchful and tender eyes of His Godhead (as S. Cyril says), but also with the eyes of His manhood (for it is as man that He is the Pastor of His Church). He knows who are His faithful ones, what are their gifts, and also what are their weaknesses, that He may increase the one, and heal the

other. He knows them therefore not merely speculatively, but practically, and heaps on them all His gifts, benefits, and graces.

And am known of Mine, with the eyes of faith, hope, and charity, because they believe in Me, hope in Me, and love Me above all things. "Because I love them, they love Me in return, for love is the loadstone of love: if thou wishest to be loved, thou thyself must love. Love is the powerful allurement of love." So Theophylact. And besides this His love of us, He inspires in us love for Him in return. And this love is our highest good, leading us to heaven and making us blessed.

Ver. 15.—*As the Father knoweth Me*, &c. By this comparison Christ points out both the origin and also the greatness of the love which He bestows on His sheep. The boundless knowledge and love which exists between the Father and Myself, is the source of the love which exists between Myself and My faithful ones. Both because divine and uncreated love is the source of all human and created love; and also because it is the Father's will that I should love My faithful ones with great and special love, as He loves Me, and I love Him with boundless affection; for He wishes to adopt My faithful ones through Me who am His Son by nature, and He therefore loves them supremely as His children. And I do the same, because I submit in all things to the love and will of the Father; nay more, My love is the same as the Father's, as our will, our nature, and our Godhead is the same.

But here note the word "as" signifies similarity, not equality. For the Father loves the Son, and the Son loves the Father with uncreated, and therefore infinite love. But the Son, as man, loves His own with a created and finite love, and is loved with a like love by them in return. But there will be here also a kind of equality, if with Maldonatus you explain it thus: "When Christ says, *I know My sheep*, He speaks as God; but when He says, *The Father knoweth Me, and I know My Father*, He speaks of Himself as man. For just as Christ (as God) knows His sheep, and His sheep as men know Him in return; so the Father, as God, knows the Son as man, and the Son, as man, acknowledges His Father, and calls Him

Father, as we do ourselves. 'I ascend to My Father, and your Father'" (John xx. 17).

And I lay down My life for My sheep. This refers back to verse 14. "I know My sheep," I love them, *i.e.*, most ardently, and therefore I lay down, *i.e.*, I will shortly lay down, My life for them. He put in the words, "as the Father knoweth Me," to represent the source and the intensity of His love for His people, by His love for the Father, for it was this love which urged Him to lay down His life for His sheep. But the words "I lay down" signify that the death of Christ was not compulsory, but voluntary, self-chosen, and even loved for their salvation. So Leontius. And Christ thus expresses Himself below (ver. 18). "No man taketh it from Me, but I lay it down of Myself." And the words also signify, "I lay it down for a time, in order to take it again." The death of Christ therefore was not so much a death as the placing His soul for three days in Limbus.

Ver. 16.—*And other sheep I have*, &c. *Other sheep*, *i.e.*, those who will be My sheep. This is spoken by anticipation. He means the Gentiles, and thus predicts their call and conversion, to show that He was to be the King and Shepherd of all nations, just as up to this time He had been of the Jews: and that, consequently, He did not care (comparatively) whether the Jews (few as they were in number) would be unbelieving and rebellious, since He was about to put countless Gentiles in their place. So Rupertus, who adds, "and they will hear My voice," striking quietly at the Jews.

And there will be one fold, and one shepherd. Some suppose that in the end of the world, God will convert all the Jews by Elias, and all the Gentiles by Enoch, and thus there will become one Church, made up of them both, and one Pastor, Christ, and His Vicar the Supreme Pontiff, who will be called the Angelic Pastor. (See the list of Popes, described symbolically, in the life of S. Malachi.) But they are in error. For neither will Elias convert all the Jews, nor Enoch all the Gentiles. For there will be then many unbelievers and followers of antichrist. But this is far from being the meaning

of Christ. It was, that after His death and resurrection His apostles would be dispersed among all nations, and convert them, so that both Jews and Gentiles would be gathered into one Church of believers, under one Shepherd, Christ, and His Vicar, the Roman Pontiff. This is not to be looked forward to as something future, for it took place in the time of Constantine the first Christian emperor, who christianised nearly all the nations which were subject to him. The Apostle graphically sets this before us (Eph. ii.)

Ver. 17.—*Therefore doth My Father love me*, &c. Lest the Jews should despise Him as a mere man who would die on the Cross, He meets the objection by saying that His death would be glorious, and an object of desire, because He could of His own accord submit to it from love of, and obedience to the Father, and therefore to be loved, honoured, and exalted, that at the Name of Jesus every knee should bow, &c. (Phil ii. 10).

I lay down My life, i.e. My soul. So S. Augustine and others, who from this passage prove that Christ had a human soul, in opposition to Apollinarius, who maintained that His Divinity was in the place of a soul. But others understand by it "*life*," which is caused by the union of soul and body. It comes to the same thing. *That I may take it again.* I do not destroy it but only lay it aside for a short time, that I may rise and take it again. S. Cyril refers back to the words "My Father loveth Me." He loves Me not merely because I set My sheep free by My death, but also because I quicken them by My rising again. As S. Paul says, Rom. iv. 25.

Ver. 18.—*No one taketh it from Me, but I lay it down of Myself.* For though the Jews are about to slay Me by force, yet this force of theirs would not avail against Me, unless I allow it of My own accord. And again, "Though I allow it, yet it is still in My power to die, or not to die. For by My Godhead I can impart such strength to My manhood, that it cannot be destroyed by any nails, blows, scourgings, or wounds which I suffer by My own will; just as I support the bodies of the beatified, and render them impassible." So Toletus. And hence Christ on the Cross cried aloud and gave up the ghost to show that He died without compulsion, and of His own accord,

when He might, had He so willed, have lived on. For He who had strength to cry aloud, had strength also to live, so that the centurion beholding this said, "Truly this was the Son of God" (Matt. xxvii. 54).

I have power, &c. By My mighty and glorious Resurrection, which My soul will effect through the Power of My Divinity, hypostatically united to it. He here signifies that He is God as well as man; as man He lays down His life, as God He resumes it. So S. Cyril.

This commandment have I received from My Father. This was the reason for laying down His life. He was so ordered by the Father, lest the Jews should object, "You have taken this duty on yourself, that Thou mightest be worshipped, as the Mediator, Messiah, and Saviour of the world." It is hence clear that it was a weighty commandment He received, that of suffering and dying on the Cross. "He became obedient" (to the commandment of the Father, for obedience properly so called presupposes a command, and is in fact its correlative; for obedience is that which is ordered, and a command implies obedience, for it is the formal object of obedience) "even to the death of the cross." So S. Cyril, S. Ambrose (*de Fide*, v. 5), S. Thomas, Suarez and others. But this command did not physically compel the will of Christ to obey it. It left it free. But it pertained to the Person of the Word to "prevent" the will of Jesus by supplies of grace, to which It foresaw it would willingly consent, and obey the command. And it was in this respect, that is in consequence of the continual keeping (*custodiam*) of the Word, that the manhood of Christ was said to be extrinsically impeccable, not because the Word predetermined It, but because It supplied It with fitting aids, with which It foresaw it would freely obey the command. For by this foreknowledge of future conditional events the freedom of Christ's will is fully preserved (see Suarez, *part* iii. *Quest.* xviii.) And by this generous obedience in so difficult a matter, Christ obtained salvation for us, and glory for Himself. Set then, O Religious, this command of the Father, and this obedience of Christ before thine eyes, when any difficult task is imposed on thee by thy Superior. R. Juda says admirably (*Pirke*

Avoth. cap. v.), "Be daring as a leopard, swift as an eagle, nimble as a deer, courageous as a lion, to do the will of thy Father which is in heaven."

Ver. 20.—*And many of them said,* &c.

Ver. 21.—*Others said,* &c. For he is proud as Lucifer, and instigated by him, He calls God His Father and makes Himself the Son of God.

He is thoroughly mad in saying that he lays down His life of Himself, though we see that He is alive, and no one does so except by compulsion. Moreover, Christ did not reply to these calumnies, as not being worthy of an answer, and also because He allowed those who supported Him to answer, for we give greater credit to others than to one who testifies of himself.

Ver. 21.—*And it was at Jerusalem the feast of the dedication.* When the first temple was dedicated, as S. Cyril holds, or rebuilt by Zerubbabel, as S. Chrysostom and others suppose, or what is more probable its rededication, after its profanation by Antiochus Epiphanes. The feast was held on the 25th of the month Casleu. It was celebrated with great rejoicing, and was called the feast of Lights (see Josephus, *Ant.* xii. 2, and 2 *Macc.* i. 18). All which S. John records from chap vii. 2 to this point took place in the two months between the Feast of Tabernacles and the Feast of the Dedication: and in the three following months up to the Feast of the Passover there occurred the events which are recorded here to the end of the Gospel, and also in S. Luke from chap. xv. onwards.

Tropologically:—These *Encœnia* set forth the renewal of a mind polluted by sin, and sanctified and consecrated anew to God by repentance.

And it was winter. This was stated, says Theophylact, to signify the approaching time of the Passion which took place the following spring. S. Cyril adds that it was said in order to give the reason why Jesus walked in the Porch, so as to be under cover from the cold. Mystically there is here signified (says the Gloss) the coldness of the Jews, who draw not near to the fire, *i.e.* who believe not in Christ. S. Augustine says, "The Jews were cold in charity

and love, and were burning with eagerness to do hurt; they approached Him not as followers, but pressed on Him as persecutors." "Do thou also," says Theophylact, "while it is winter, that is while this present life is shaken with the whirlwinds of iniquity, keep the spiritual dedication feast, by daily renewing thyself, and by ordering the ascensions of thy heart." Christ will be present to thee in Solomon's Porch, making for thee a peaceable resting-place.

Ver. 23.—*And Jesus walked in the temple.* In the Porch (or Portico), the outer part of the temple. *In Solomon's porch.* The temple of the Jews had two parts. The first, the Sanctuary, frequented only by the Priests, who discharged three functions, burning morning and evening incense on the altar of incense, lighting the lamps and replacing the shew-bread every Sabbath. The inner part, the Holy of Holies, which the High Priest alone entered once every year on the day of expiation. But since Christ was not descended from the tribe of Levi, He could not enter either of these parts of the temple.

But in front of the temple there was a Court or Vestibule; the upper part was the court of the Priests, the outer part, adjoining the inner court, was the court of the people, where they prayed and witnessed the sacrifices which were offered in the Court of the Priests. It was in this Court that Christ went to and fro and taught, and it had porticoes all round it, in which the people took shelter from the weather. Ribera (*de Templo*, I. 6) and others think that this was called Solomon's Porch. Others with Villalpandus, Maldonatus, &c., think more probably that this particular portico was called Solomon's as having been built by him long after the building of the temple, when the slope of the hill was levelled, and the portico was built at the eastern side of the temple. (See Josephus, *B. Jud.* vi. 6.) It was called Solomon's to distinguish it from the other porticoes which others added to the temple. Or else, as Baronius thinks, when the temple was burnt by the Chaldeans this portico alone remained, or else was rebuilt in the same form as that in which it had been erected by Solomon. (See on Acts iii. 11.)

Ver. 24.—*Then came the Jews*, &c. How long dost thou keep us

in suspense? We wish to see the Messiah, and hope that Thou wilt declare Thyself to be He. They pretend this, in order to draw a confession from Christ, on which to accuse Him. For as says S. Augustine, "They do not desire the truth, but are getting up a charge, to accuse Him of making Himself the Messiah." So also S. Chrysostom, Theophylact, and Euthymius. But Christ so guarded His reply as not to give room for a false charge, and yet made it clear to the faithful that He was Christ the Son of God.

If thou art Christ, tell us plainly. That we may all be able to worship Thee openly as the Messiah. So did these hypocrites fulfil the predictions of David (Ps. xxii. 16 and Ps. cxviii. 12). For, as S. Chrysostom says, "Christ spake everything openly, and said nothing secretly." And S. Augustine, "They sought to hear from Him that He was Christ, that so they might accuse Him of claiming kingly power."

Ver 25. *Jesus answered them, I told you,* &c. I have told you plainly that I am the Messiah. But ye said, Thou bearest witness of Thyself. Thy witness is not true (John viii. 15). But what I have said I constantly confirm by miracles. For I do them in the name, that is by the authority, will, and supernatural Power of God the Father. But ye continue obstinately in your unbelief, and falsely state that they are the works of the devil. How then will ye believe My words? So S. Chrysostom.

Ver. 26.—*But ye believe not,* &c. Ye will not submit to Me as your Shepherd, and accept Me as your Messiah. But ye rather wish Me to submit Myself to you, and to be My superiors, censors, and calumniators. It is ambition which makes you grudge Me the headship of the Church; and that ye refuse to believe Me. S. Augustine by "sheep" understands the elect. But this is not the proper nor the adequate cause of their rejecting Christ. For reprobation is not the cause, but rather the result of unbelief and sin. It was not that God had cast off the Jews that they sinned by unbelief. But it was because they chose to disbelieve and sin, that God cast them off. And it was not an adequate cause, because many of them who disbelieved in Him, believed in Him afterwards

through the preaching of the apostles. And again some then believed in Christ who were not predestinated, but afterwards fell away into sin, as Judas and others.

Ver. 27.—*My sheep hear my voice.* He leaves the inference to them: but ye hear not my voice, and are therefore not My sheep. (See above, ver. 4.)

Ver. 28.—*And I give unto them eternal life.* The sheep of Christ are of two kinds: first, all Christians; and secondly, those alone who are predestinated to glory. The words of Christ relate to the second class. And S. Augustine shows why they do not perish. For they are of those sheep of whom it is said, "The Lord knoweth who are His." They are specially the sheep of Christ, none of whom perish. And yet of the former class Christ also says, "I give unto them eternal life," that is, as far as I may. I make them the promise. I give them all necessary helps. I wish for their salvation. If then any of them perish it is not My fault but theirs, for they will not co-operate with My grace. For neither the devil nor any one else is able to pluck them out of My hand, if they resolve to abide in it, and will not be torn away. For My grace, if they coöperate with it, has power to keep them from being taken from Me. But if they leave Me of their own will, it is not a tearing away, but their own voluntary act. So S. Cryil, Leontius, Theophylact, and Maldonatus. Christ means to say that no power can take them away, but they have full liberty to go away from Christ.

I give unto them eternal life, that is if they abide in faith and obedience to Me. I give it in this world through grace by hope, and I will hereafter give it in glory. He invites the Jews by this promise to become His sheep, and reproves them for refusing to do so. The faithful are in the "hand," that is under the protection and guardianship of Christ. This is signified by the *hand*, which ministers to the whole body (see S. Isidore, *Etym.* xi. 1).

Ver. 29.—*My Father which gave them Me is greater than all* (the Vulgate and Latin fathers read "*majus*," the Greek fathers μείζων), *and no one is able to pluck them out of My Father's hand.* Because the Divine Nature which the Father gave Me, and its

almighty power, is greater than all created beings, even angels and devils, and as no one can pluck them out of My Father's hand, so can they not pluck them out of My own, for the hand and the power of the Father and Myself are one and the same. (So S. Augustine, Bede, Maldonatus; and see S. Ambrose, *de Spir. Sancto*, iii. 18. S. Hilary, *de Trin. lib.* vii., and Tertullian, *contra Praxeam*). He says this against the Jews who regarded Him as a mere man, "Know then that the Eternal Father gave Me a Divine Nature and Personality far higher than any created nature, whether angels or men." Others explain it, that the sheep committed to Me by the Father must be more highly valued by Me than anything else; and no one can pluck them either out of My Father's hand, or out of My own hand. But the first explanation is both the most sublime, and most full of meaning.

S. Cyril explains it thus, "My Father has committed to Me, His Incarnate Son, the care of His sheep. As God I have equal power with Him, and as man My hand is strengthened by the Almighty Hand of the Father." Whence the Interlinear Gloss explains the word "hand" by "Me, who am the Hand of the Father." For as S. Augustine says, "men call their 'hands' those persons through whom they do what they wish." The two explanations come to the same thing.

Ver. 30.—*I and My Father are one*, not only by agreement and consent of will, as the Arians hold, but also one in Essence and Godhead, the same in number,* not in species, for otherwise there would be more Gods than one. Christ speaks here as God and the Word of the Father. And from this the fathers prove His Godhead against the Arians. And the Jews understood the words in the same sense, and consequently sought to stone Him as a blasphemer. And Christ Himself explained them in the same sense, for He said, I am the Son of God. It is clear also from His line of argument, "being one with the Father I have the same Almighty power." For where the essence is the same, the power is also the same. So says S. Hilary (*de Trinit. lib.* viii.), "The Father and the Son are One,

* Used in a logical sense.

not as He speaks of the faithful (in chap. xvii.), 'That they may be one,' but one in nature, honour, and power." "He steers between Scylla and Charybdis," says S. Augustine (*in loc.*), "between Arius and Sabellius; for by speaking of 'One' He signifies Oneness of nature. But by saying 'we are' He indicates a plurality of persons, which Sabellius denied, affirming that God was One in Person, as well as in Essence." S. Augustine says the same (*de Trinit.* vi. 2). See Bellarmine (*de Christo*, i. 6).

Ver. 31.—*The Jews therefore took up stones to stone Him*, as a blasphemer. The Jews show in this their hypocrisy, malignity, and hatred of Christ, and that they did not honestly, but craftily and insidiously, ask Him whether He were the Christ. But Christ as being God kept them from casting on Him the stones which they held in their hands. "Hard as stones," says S. Augustine, "they rushed to the stones." Mystically, says S. Hilary (*de Trinit. lib.* vii.), "And now also heretics hurl the stones of their words, to cast down, if they can, Christ from His throne; inspired, no doubt, by Lucifer, who aimed at obtaining this throne of Godhead, and therefore grudged it to Christ, and is active in taking it away by means of heretics."

Ver. 32.—*Jesus answered*, &c. He replied not to the words, for none had been spoken, but to the crafty intention of the Jews. He answered, *i.e.*, He asked them for what cause do ye wish to stone Me? By works He means the miracles which He had wrought by the authority and supernatural aid of God the Father. And He thus quietly reproves their ingratitude and malignity. I have healed, He would say, your blind, and lame, and sick, by My Divine power, when destitute of all human aid; why do ye ungratefully repay My many kindnesses by evil treatment, and wish to stone Me?

Ver. 33.—*The Jews answered, For a good work*, &c. "The Jews" (says S. Augustine) "understood that which the Arians understand not. For they felt that it could not be said, 'I and the Father are one,' unless the Father and the Son were equal."

Ver. 34.—*Jesus answered them, Is it not written in your law* (Ps. lxxxii. 6), *I said, Ye are gods?* The word in Hebrew is plural.

God is called *Elohim*, as ruling and governing the world, and as the judge and punisher of evil-doing. Whence angels and judges who share this power are called gods, not by nature or by hypostatical union (as Christ), but by participating in the Divine judgments (see Ex. vii. 1, xxii. 28; Ps. viii. 6, in the Hebrew Elohim). But there, as S. Hilary observes (*Lib.* vii. *de Trinit.*), the word Elohim is limited by the context, so as to make it clear that the word does not signify God, but angels or judges. And so in Ps. lxxxii., "God standeth in the congregation of princes. He is the judge among gods." The gods who are judged are men or angels, He who judges them is the One True God. "Just as Christ here," says S. Augustine, "judges as God the Pharisees and rulers of the Jews, who were gods, so to speak, upon earth." On this account He quotes this psalm which is in Hebrew Elohim, *judges*. Elohim, the highest of all, judges the earthly rulers who are under Him. This is supported by the Chaldee Targum, which explains, "Ye are gods, and are all the children of the Highest;" "ye are the angels of the high God." And that which is properly said of angels is extended to all Israelites and the faithful, for they are the sons of God. But when the word "Elohim" is used "absolutely" (without limitation) it signifies the One and True God.

Christ therefore, instead of overthrowing the opinion of the Jews, rather confirms it.

Ver. 35.—*If He called them gods unto whom the word of God came*, whom the Word of God appointed judges and gave them authority by Moses and his successors, and commanded them to judge rightly as partaking His authority, making them (says Euthymius) gods, as it were, upon earth. *And the Scripture cannot be broken:* no one, *i.e.*, can take from them the name of judges, which the irrevocable word of Scripture has given them.

Ver. 36.—*Say ye of Him*, &c. This is an argument from the less to the greater. "If judges, who only participate in the power of God, are rightly called gods, much more can I be called God, who am the Very Word of God."

S. Augustine and Bede more acutely, but less to the point, main-

tain that the force of the argument is this, if they who are merely partakers of the word of God are called gods, much more am I, who am not merely a partaker of the word of God, but the Word of God Itself.

Note here that the words, "He whom the Father hath sanctified," have several meanings. (1.) He to whom the Father hath communicated the sanctity wherewith He is holy, whom the Father, when He begat Him, made to be holy, says S. Augustine. For God the Father who is holy begat the Son who is holy. So Bede, Toletus, and others. The Son is therefore holy in His generation and essence. (2.) The Father sanctified Christ as man, by means of the Hypostatical Union; for by this (speaking accurately) is the manhood of Christ sanctified in the highest degree. For by the very act wherewith the Person of the Word (Itself uncreated and infinite Sanctity) assumed the humanity, and united it hypostatically to Itself, It clearly sanctified it, and thus infused into its soul the pre-eminent sanctity of charity, grace, and all other virtues. And so S. Hilary says, "Jesus was sanctified to be His Son, since S. Paul says, 'He was predestinated to be the Son of God with power, by the Spirit of sanctification.'" And so too S. Chrysostom, and S. Athanasius (*de Incarn. Verb. sub. init.*) "Sanctified" is therefore the same as "sealed," as I said chap. vi. 27. (3.) Theophylact says, "He sanctified, that is He sanctioned His sacrifice for the world, showing that He was not such a god as the others were; for to save the world is the work of God, not of a man deified by grace. As Christ says (xvii. 19), *I sanctify Myself, i.e.*, I sacrifice Myself, I offer Myself as a holy Victim." (4.) Maldonatus says: "He sanctified Me, *i.e.*, He designated and destined Me to the office of Saviour," referring to Jer. i. 5, though the truer meaning of the passage is different, as I have there stated.

Ver. 37.—*If I do not the works of My Father, believe Me not.* He appeals to the miracles which He wrought by the command and supernatural power of God the Father. For these, as being divine, proved Him to be the very Son of God.

Ver. 38.—*But if I do*, &c., *and I in the Father*, working by the

same Godhead and omnipotence which I have received from Him. Accordingly S. Augustine, Cyril, Leontius, &c., consider that the words, "I in the Father and the Father in Me," mean the same as "I and the Father are one." S. Augustine says (*in loc.*), "We are in God, and God in us. But can we say, 'I and God are one?' Thou art in God, because God containeth thee; God is in thee, because thou art made the temple of God. But because thou art in God, and God in thee, canst thou therefore say, 'He who seeth God seeth Me,' as the only Begotten said, 'He that seeth Me, seeth the Father also, and I and the Father are one?' Recognise what is proper to the Lord, and also the duty of the servant. What is *proper* to the Lord is equality with the Father; the duty of the servant is to be partaker of the Saviour."

Ver. 39.—*The Jews therefore sought again to take Him, but He escaped out of their hands.* "That their anger might be appeased by His withdrawal," says S. Chrysostom. S. Augustine, acutely but symbolically, "They took Him not, because they had not the hand of faith." He escaped by His Divine Power, making Himself invisible. As He did, viii. 59.

Ver. 40.—*And went away again beyond Jordan, into the place where John at first baptized.* In Bethabara, or Bethania, where Christ was baptized by him. He afterwards baptized in Ænon (see chap. iii. 23), frequently shifting His abode. He went through other districts of Jordan, He withdrew to Bethabara, that the people who followed Him thither might call to mind the testimony which John had borne to Him on the very spot, and also the testimony of God the Father at His baptism, and might on this account believe in Him. So S. Chrysostom.

And there abode: till the Passover and his own Passion drew nigh, when He returned to Jerusalem, and raised up Lazarus, which provoked the scribes and rulers against Him.

Ver. 41.—*And many resorted,* &c. *And yet we believed him.* Therefore we ought the more firmly to believe in Jesus, who proves that He is the Messiah by so many signs and miracles. So S. Chrysostom.

There was also another reason for their believing in Christ; namely, that they found Him to be mightier than John in His miracles, in the power of His discourses, in His holiness of life, as John had foretold. And hence they inferred, If we see that the other things which John spake of Him are true, it is therefore equally true (as he said) that Jesus was the Messiah.

Ver. 41.—*And many believed on Him*, for doubtless, as S. Augustine says, "they apprehended Him when He was tarrying with them, and not as the Jews wished to apprehend Him, as He was going away. Let us therefore by the lamp attain to the day; for John was a lamp, and bore witness to the day."

CHAPTER XI.

1 *Christ raiseth Lazarus, four days buried.* 45 *Many Jews believe.* 47 *The high priests and Pharisees gather a council against Christ.* 49 *Caiaphas prophesieth.* 54 *Jesus hid Himself.* 55 *At the passover they inquire after Him, and lay wait for Him.*

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes;

and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were he should shew *it*, that they might take him.

Ver. 1.—*Lazarus*, a man honourable and rich, and therefore another person than the Lazarus who lay full of sores at the doors of the rich glutton (Luke xvi.)

Bethany, the town of Mary and her sister Martha, in which, *i.e.*, they dwelt as honoured residents, and as disciples and hostesses of Christ.

Mystically, Bethany is in the Hebrew the *house of affliction*, according to the Syriac version, and this agrees to the circumstances; for the sickness and death of Lazarus afflicted both him and his sisters.

Secondly, Bethany is *house of obedience.*

Thirdly, Bethany, says Pagninus, is the same as the *house of reply*, or of *the Lord's hearing*, because there Christ heard the prayer of Martha and Mary, interceding for the life of Lazarus.

John passes from what Christ did in the Feast of the Dedication, as appears from x. 22, to the doings of Christ a little before the last Passover, as appears in v. 55; that is, he leaps from December to March: he omits therefore the doings of Christ in January and February, because Luke relates those at length from chapters xv. to xix.

Ver. 2.—*It was Mary who anointed the Lord with ointment, and wiped His feet with her hair* (Luke vii. 37). I have shown that the Mary who twice, or as some say, three times, anointed Christ, was without doubt the same as Mary Magdalene; although some think that there were two, and others three.

Whose brother Lazarus was sick. John adds this, to suggest a cause for the raising of Lazarus, namely, that he was the brother of the Magdalene, who was wholly devoted to Jesus, and besought of Him the raising up of her brother Lazarus.

Therefore his sisters sent, &c. Cyril, Theophylact, and Leontius think that these are words of astonishment and as of a person wondering, How is it possible that one should be stricken down by disease whom Thou lovest, Lord, who hast the power of life and death? how can sickness have dared to attack one who is filled with love of Thee? and how can weakness hold him in whom Thy love dwells?

Others, more simply, think the sisters to have spoken that out of faith and confidence. As S. Augustine, and from him Bede: They did not say, Come, for to one who loved it was enough only to announce the fact. They did not dare to say, Come and heal; they did not dare to say, Give the command there, and here it shall come to pass, for why shall it not be so with them, if the faith of that centurion is praised by speaking thus? For he said, Lord, I am not worthy that Thou shouldest enter under my roof, but speak the word only, and my servant shall be healed. None of these things said they; but only, *Lord, he whom Thou lovest is sick;* it is enough that Thou knowest it; for Thou wilt not love and leave uncared for! This then is the prayer implied, but hidden and implicit, because it signifies the necessity and the desire for help; which is often more efficacious than an open solicitation, because it is more humble,

modest, relying, and trustful. So out of S. Thomas Suarez' Treatise on Prayer.

Therefore this petition of the sisters shows, First, great faith; for they do not say, Come, hasten, lest death be beforehand with Thee. For they believe that Christ is able to cure even when absent; yea, even to raise again the dead. So Cyril, Theophylact, Rupertus. Secondly, great trustfulness, in that they confided that Christ, at the mere hearing of the sickness, would bring a remedy to it, whence they do not multiply words and petitions. Thirdly, great love: *Behold, he whom Thou lovest;* as if they would say, Thou lovest us, and we Thee: it is sufficient for one who loves to announce the danger of the loved one. For love outweighs all prayers. Fourthly, resignation; for they resign themselves wholly to the providence of Christ, that concerning the disease and the sufferer, He should order and dispose as should befit His providence and love. Therefore this their prayer was efficacious, and is to be frequently used and imitated by us.

Figuratively, Rabanus and from him the Gloss: Lazarus, he says, is a sinner and is loved by the Lord; for He has not come to call the righteous, but sinners; the sisters are holy men, or good thoughts, who pray for the loosing of sins.

Lastly, the sisters did not themselves come to Jesus, but only sent messengers, both because they were women, to whom the care of the house pertained, and to whom a long journey would have been unfitting; and because their brother Lazarus, who was nigh unto death, needed their assistance; and because, trusting in the goodness and love of Christ, they thought a messenger sufficient. So S. Chrysostom, Cyril, and Euthymius.

Ver. 4.—*When Jesus heard that He said, This sickness is not,* &c. First, because this death of Lazarus shall not be so much death, as sleep; for he shall wake again and rise from it. Whence (ver. 11) He saith: *Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.* Secondly, as if He said: The end and object of the sickness of Lazarus is not death, but the glory of God; for God did not send it on him in order that it should deprive him of life

by death, but rather that it should restore life to him in greater measure, and thus be to the greater glory of God. So S. Augustine: "It is not to death," he says, "because death itself is not to death, but rather to the giving occasion for a miracle, by the performing of which men may believe in Christ, and avoid the true death." Thirdly, *it is not to death*, that is, to such a death as is usually common to men, namely, that man should remain in it nor return any more to this life and this world: for although death might separate the soul of Lazarus from his body, yet it did not end this world [for him] so that he should not return to it; which is the thing death does. For he was speedily raised up again by Christ, and returned to life more living and vigorous than before. So S. Chrysostom, Cyril, Theophylact, Euthymius, and others. Whence Nonnus renders, *it is not to everlasting death.*

But for the glory of God. By glory, first, Andreas Cretensis understands the Cross and death of Christ; for this the envious Jews determined upon because of His raising up Lazarus, and this greatly glorified Christ. Secondly, Theodorus takes it of the glory which was to come to Christ because of the publicity and fame throughout all Judea, and indeed through the whole world, of this raising of Lazarus performed by Him. Thirdly, and rightly, take the glory of God, because men seeing Lazarus raised up by Christ, believed on Him as the Messiah and Son of God, and therefore glorified both Christ and God the Father. For so John explains this glory in ver. 45: *Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him.* Whence S. Augustine, "Such a glorifying did not exalt Him, but profited us."

Ver. 5.—*Now Jesus loved Martha*, &c. Because of the singular love, devotion, and liberality with which they used to provide for Jesus and His disciples, for Martha had hospitable care for Jesus. Mary having been healed and converted by Christ, devoted herself wholly to Him, and indeed used to accompany Him when He went from town to town preaching, and ministered to Him of her substance (S. Luke viii. 2, 3). Lazarus imitated his sisters. John here inserts the mention of the love of Jesus, not so much that he

may assign that cause for the sickness of Lazarus, as Cyril thinks, as if Jesus sent the sickness to Lazarus, because He loved him and his sisters, according to Rev. iii. 19, "As many as I love I rebuke and chasten;" but to signify that Jesus, after He had received the news of the sickness of Lazarus, plainly had a fixed purpose to heal him, but in suitable time and way. For His love made Him anxious respecting the welfare of Lazarus, and therefore He did all things which John narrates in order. Finally, Jesus so loved Lazarus and his sisters, that on their account He raised Lazarus from death, even although He knew that the raising of Lazarus would be to Himself the cause of the Cross and death. The life therefore of Lazarus was the death of Christ.

Ver. 6.—*When he had heard*, &c. He remained therefore in the same place for two days, during which Lazarus died, because He willed not to cure a sick man, but to raise one dead, and even four days buried and decaying; which was a far greater benefit and miracle, and was not open to the calumnies of the Jews, who might say that Lazarus was not truly dead, and therefore not raised, but only in a swoon or faint, from which he recovered, not by the help of Christ, but by the force of nature and youth.

Ver. 7.—*Then after that saith He to His disciples, Let us go into Judea again.* By thus forewarning, Christ calms the fears of His timid disciples; for they feared to return with Him into Judea, because the Jews had a little before sought to stone Him (x. 31). So S. Chrysostom: "Never at any other time did the Lord announce to His disciples whither He was about to go; but here they were greatly afraid of being harassed should He set out without warning. They feared both for Him and for themselves, for they were not strong in the faith." S. Augustine says: "Christ departed, as a man, from Judea, that He might not be stoned: but in returning, forgetful of His weakness, He showed His power."

Ver. 8.—*His disciples say*, &c. The disciples say this, because they feared the Jews on account of Christ, and still more for themselves.

Ver. 9.—*Jesus answered, Are there not twelve hours in the day?*

Lyra and those who follow him expound thus, as if it were "As the twelve hours change through the day, and the breezes change with them, so the minds of the Jews may easily be changed, that those who before hated Me may now love and receive Me!"

Secondly, S. Augustine, Bede, and Rupertus: "As the twelve hours follow the day, that is, the course of the sun, so that they succeed each other in turn, so it is your duty to follow Me; for I am as it were your sun and day, but ye accompany Me as the twelve hours." And the Gloss: "Christ calls Himself the *day*, in which they ought to walk, that they may not stumble, and without whom if they walk they stumble; as the disciples just now did in being unwilling that He should die, who came to die for men; but them He calls hours, because these follow the day."

Thirdly, S. Cyril, as if: "Some hours of My day, that is, of My life, shall remain, in which it behoves Me to preach and to benefit the Jews: *the night will come*, that is, My Passion and Death; because of which I shall encompass them in the shades of slaughter and calamity: for night is the symbol of wrath and calamities."

Fourthly and rightly: Certain and fixed is the period of day, that is, of twelve hours, within which any one may walk without stumbling, because he has the light by which he sees and avoids obstacles: so and with equal certainty the time of My life is fixed by God the Father, in which I have to live and do the works which I have been sent to perform. This therefore I call the day; and in this I have no danger to fear from the Jews for Myself or for you, nor can I be slain before the time foreordained for Me by My Father; that is, before the setting and night of My life shall come.

If any man walk, &c.

Ver. 10.—*But if a man walk in the night*, &c. *While it is day*, that is, while the time of life remains to Me, ye will not stumble, O disciples, while following Me into Judea; but when the night shall have come, that is, death and the close of My life, then the Jews will persecute and kill you as My disciples, as they have persecuted and killed Me. So Rupertus. Mystically, he who

follows the day, that is, the sun and light of faith and grace, does not stumble, does not fall into offences; but he who walks in the night, that is, in the darkness of ignorance and concupiscence, he falls into various faults and penalties. Eph. v. 8.

Ver. 11.—*These things said He*, &c. He calls death *sleep*, because Lazarus was soon to be aroused and awakened from it. Hear S. Augustine: To the Lord, who called him from the sepulchre with as much ease as thou callest one sleeping from his bed, he was merely asleep; to men, who were not able to raise him up, he was dead. So Paul calls the dead who are to rise again, *sleepers* (1 Thess. iv. 14).

Ver. 12.—*Then said His disciples, Lord, if he sleep, he shall do well.* For in the sick sleep is usually the sign and forerunner, and often the cause, of health. The sense is as if it were said, Let us suffer him to sleep, that he may the more quickly recover: wherefore there is no reason that we should go to him. So S. Augustine and Cyril.

Ver. 13.—*Howbeit Jesus spake of his death*, &c. Because they took the "sleepeth" simply, not symbolically, of death, as Christ meant it.

Ver. 14.—*Then said Jesus unto them plainly, Lazarus is dead.* He showed Himself to be a prophet, yea, the Son of God, inasmuch as He reveals things secret and distant: for such was this death of Lazarus, which He here clearly declares, to take away the disciples' error as to his sleep. For the messenger had announced to Christ only his sickness, not his death.

Ver. 15.—*And I am glad for your sakes that I was not there.* Christ therefore declaring his death, showed that He knew it not in a human manner, but in a Divine. For how, says Augustine, should the thing be hidden from Him who had created the man who was dying? and into whose hands his soul had gone forth? *Nevertheless let us go unto him.* Christ speaks of the dead as though he were living, because He was about to make him so, by raising him from the dead. So Cyril.

Ver. 16.—*Then said Thomas*, &c. Thomas was not doubly named, as if his first name had been Thomas, his second Didymus; but they were one and the same: for the Hebrew word Thomas is the same as the Greek Didymus, that is, a twin.

Let us also go, that we may die with Him. Not with Lazarus, as some will have it, for this seems foolish; but with Christ, who a little before had said, *Let us go to him.* Thomas, says Bede, exhorts his companions beyond all, that they should go and die with Christ, in which his great constancy appears. (And the Interlin.) Behold the true disposition of loving souls, either to live with Him or to die with Him; such as were the Soldurii among the Gauls, whose law and covenant in war was, either to conquer together or to die together, as Julius Cæsar bears witness in his Commentaries (*De Bell. Gall. III.* 22), whom S. Paul seems to have alluded to when he says, in 2 Cor. vii. 3, *Ye are in our hearts to live and to die with you.* Furthermore, that which S. Thomas says, *Let us also go, that we may die with Him*, is as if he had said, "If we go with Jesus, we must die with Him, because of the violent hatred of the Jews towards Him. If then He goes, let us also go, as brave disciples and soldiers, and die with Him courageously as our Leader; if He disregards death, and even advances to meet it, let us also disregard it and meet it." For he had not sufficiently understood what Christ (ver. 9) intimates, that no danger threatened Him yet from the Jews. So Cyril. Therefore he offers himself for Christ to certain death, for he considered it was impending; which was a remarkable proof of his great bravery, and singular love for Christ.

Ver. 17.—*Then when Jesus came* [to Bethany, as some Greek Codices add] *He found that he had lain in the grave four days already.* That is, he had been buried four days ago. For the messenger respecting the illness of Lazarus came from the sisters to Jesus (says Chrysostom) on the day on which Lazarus died; the two following days Jesus remained in Bethabara; on the fourth day He went at length to Bethany. Therefore Lazarus seems to have died and been buried on the same day on which the sisters sent a messenger to Jesus; for otherwise Lazarus would not have been four days dead and buried when Christ came, as is here said.

More probably, Euthymius and Maldonatus think that Lazarus died indeed on the day on which the messenger came to Christ, but was buried on the following day, lest perhaps there might remain in

him some signs of hidden life; that Christ remained two days in Bethabara, and on the fourth day departed thence towards Bethany; but because this journey was one of about ten hours, it could scarcely have been traversed by Christ and the apostles in one day on foot; hence Christ reached Bethany on the following morning, which was the fifth from the burial of Lazarus and then raised him from the dead; for neither was it becoming that he should be raised in the evening (lest it might seem a fancied and illusive raising), but in the morning, or in full day. Wherefore Lazarus had already been four complete days in the tomb or sepulchre, and the fifth from his burial was begun; so that it might well appear to all that he was not only dead, but decaying and devoured by worms. Hence the raising of Lazarus performed by Christ was a most certain and wonderful miracle, which could in no way be hidden, or carped at by the scribes.

Typically, one buried four days is a sinner having the habit of sinning, who is dead in sin and as it were buried in it, and lies past cure, without hope of forgiveness and spiritual life. For the first day is that in which any one sins by the consent of the will. The second, on which any one completes the sin in act. The third, on which he repeats it again and again, and brings upon himself a custom and habit of it. The fourth, on which this habit becomes obstinate, and is, as it were, turned into nature; according to S. Augustine (*Confess., Lib. viii.*), "Out of the perverted will a lust is formed; and when the lust is served, it becomes a custom; and when the custom is not resisted, it becomes a necessity, and thus being connected together by certain (as it were) cramps, they formed what I have called a chain, and a hard slavery held me bound. Such a sinner, then, is by the great and rare grace of Christ to be raised from this sepulchre again; which, that Christ might signify, He cried with a loud voice, *Lazarus, come forth.*"

So also S. Augustine (*On the Sermon of the Lord on the Mount*): "As we come to sin by three degrees, by suggestion, by delectation, by consent; so also of the sin itself there are three differences; in heart, in action, in custom—three deaths, as it were. One, so to

speak, in the house, when in the heart consent is given to the desire; a second, now carried forth, as it were, beyond the door, when consent goes on into action; a third, when the mind, being weighed down by the force of evil custom, as it were by a mass of earth, is, so to speak, already decaying in the grave. And whosoever has read the Gospels recognises that the Lord has raised up these three kinds of dead. And he perhaps considers what differences there were in the word itself of Him who raised them: in one place, "Maiden, arise," and in another, "Young man, I say unto thee, Arise;" and in another, He groaned in spirit, and wept, and again He groaned, and then afterwards He cried with a loud voice, *Lazarus, come forth!*

Thirdly, the Gloss, out of S. Augustine and Bede. The first day of death is that in which we are born with original sin. The second, that in which, coming to years of discretion, we transgress the natural law. The third, in which we despise the written law. The fourth, in which we disdain also the Gospel of Christ and His grace. Contrariwise, S. Bernard takes the four days for the four motives and actions of a penitent; the first of fear; the second of conflict against sins; the third of grief; and the fourth of shame for the same.

Ver. 18.—*Now Bethany was nigh*, &c. A stadium is the eighth part of an Italian mile, and contains therefore 125 paces. John adds this to signify that many had come to Bethany from Jerusalem, inasmuch as it was so near, that they might comfort Martha and Mary, who were sorrowing for the death of Lazarus.

And many of the Jews came, &c. Many, especially relations, connections, friends; for these sisters were rich, noble, honoured, such as are accustomed to have many, either friends or dependent followers. Besides, the grief for a brother's death is very keen, and many, even strangers, and not known, are accustomed to assemble for the purpose of comforting persons under such a loss. For the grief for death is common to all; and in it the consolation of all is common also.

Ver. 20.—*Then Martha, as soon as she heard*, &c. At leisure for silence, grief, and prayer, according to her custom; wherefore the

news of the coming of Christ reached not Mary but Martha, for Martha was the senior, and was over the house, and was active and busy, wherefore all letters and messengers were first brought to her, not to Mary. But why did not she herself signify the coming of Christ to Mary? I reply, first, because the near approach of Christ did not allow of any delay. For Christ seems to have been near the house when Martha met Him. Secondly, because Martha wished to confer secretly with Christ, that she might find out from Him whether there were any hope of raising up or helping her brother. Thirdly, because Mary, as I have said, was given to quiet and prayer. Fourthly, because, if she had called out Mary, all the Jews would have followed her, and a tumult would have arisen; they would have contended and disputed with Christ. So Leontius. Finally, her joy at the approach of Christ drew her at once to meet Him, so that she did not think of calling her sister. I prefer to say this, rather than what some suppose, that she desired to deprive her sister of this commendation, viz. [of going to meet] the coming of Christ, for this appears to me too foolish and womanish, and unworthy of so holy a heroine.

Ver. 21.—*Then said Martha unto Jesus*, &c. Because I know Thee to be so powerful, that Thou art able to drive away death, and to love both him and us so well, that Thou wouldest not have permitted him to die. In her grief, says Chrysostom, she silently, but reverently, seems to blame Christ for coming too late. But rather in fact she accuses herself, that she had not sent the messenger sooner to Christ; or generally, she bewails and laments His absence, as we lament a casual absence of the physician, if, while he is absent, death takes place.

Ver. 22.—*But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee.* And consequently, if Thou shouldest beg of God the raising again of Lazarus, although he has been four days in the tomb, God will give it Thee. "She thought," says Cyril, "that Christ came, not that He might raise up Lazarus, but that He might comfort her and Mary; and therefore she begs of Him that He will raise Lazarus, but indirectly, and with a modest and humble

resignation of her will to His." Whence, as S. Augustine notes, she did not say: But now I pray Thee to raise my brother; for whence should she know whether it were good for her brother to rise again? This only she said, I know that Thou art able; do this, if Thou wilt; but whether Thou wilt do it or not is a matter for Thy judgment, not for my presumption to determine.

Hence learn by way of moral, that God often suffers us to fall into tribulations, and allows them to increase unto the utmost, and then powerfully helps us, that He may show His Omnipotence and providential mercy. Wherefore the faithful Christian must not then despair, but increase in hope, and pray the more earnestly. For when every human help fails, then the Divine help approaches and is very near. For so God helped Abraham when placed in difficulties (Gen. xx.), and Joseph, forgotten in prison (Gen. xli. 14). Also when the Hebrews were oppressed by Pharaoh (Exod. i.), and especially when the same people were everywhere surrounded; on one side by the sea, on the other by the mountains, and elsewhere by the army of Pharaoh. Then He divided the Red Sea and led them safely through, while Pharaoh, pursuing them through the bed of the sea, was overwhelmed with his whole army (Exod. xiv.) So in the time of the Judges, He permitted the same people to be oppressed, now by the Midianites, now by the Moabites, now by the Ammonites, now by the Philistines, that He might bring them to fervent prayer, and to appeal to Him; and when they did this, He sent them Gideon, Ehud, Samson, and other Judges to free them. So He freed, by means of Judith, the Jews destined to death by Holofernes, and those by Haman He freed through Mordecai, and those by Antiochus through the Maccabees. So He freed David besieged in the cave by Saul, a messenger being sent to Saul that the Philistines were laying waste Judea (1 Sam. xxiii. 24). It is therefore the proper attribute of God to supply the defect of nature, and so also to help the lost and hopeless, according to the saying: "The poor committeth Himself unto Thee; Thou art the helper of the fatherless" (Ps. x. 14).

Ver. 23.—*Jesus saith unto her, Thy brother shall rise again.* Jesus

solaces Martha sorrowing for the death of her brother, by a hope of his resurrection, but an ambiguous one, that He might raise her by degrees to faith and hope of so great a miracle as that by which He was soon to raise him, so that she might dispose herself to it, and, as it were, merit it. So Leontius.

Ver. 24.—*Martha saith unto Him, I know*, &c. Christ had said that Lazarus should rise again, not explaining whether now, or in the day of judgment. Martha, then, to elicit an explanation of this ambiguity from the mouth of Christ, adds, *I know that he shall rise again in the day of judgment;* but this will not be any benefit peculiar to him, but the common lot of all men. But if he shall rise before that time, and be raised by Thee now, this will be a singular privilege to him and to us all; and I would that Thou wouldest say the word openly. Learn hence, that the Jews, and especially the Pharisees, believed in the immortality of the soul, and from thence the resurrection of the body; and this appears from 2 Macc. xii. 44, Job xix. 26.

Ver. 25.—*Jesus said unto her, I am the Resurrection and the Life.* I am He who recalls to life, I am He who gives life; by Me both the dead rise and the living live; therefore I am able now, immediately, before the general resurrection, to raise up thy brother from death. Whence S. Augustine: She says, *My brother shall rise again in the last day*. Thou sayest truly; but He by whom he shall then rise is able [to raise him] also now, because He is *the Resurrection and the Life:* that is, Christ saith, "*I am the cause of the Resurrection and Life*, so that all rise again by Me, and no one except by Me can rise." Others explain thus, "I am the resurrection to life," which is an hendiadys. *He that believeth in Me, though he were dead, yet shall he live.*

To Martha asking that the life of the body should be restored to Lazarus, Christ replies more fully, and assigns assuredly life also to the soul; so that his soul should live here a new life by greater grace, and in the future by glory. "The soul shall live," says Augustine, "until the body shall rise again, never afterwards to die!" The sense then is, "Not only thy brother shall rise again by My

power, but whosoever is faithful, who believes in Me with a living faith, working by love, *shall live even though he were dead:* as well because his soul shall live always by Me a life of love and grace, and of glory in heaven; as because his body shall be raised by Me from death to a life blessed and eternal in the day of judgment;" to which Christ here chiefly alludes. Wherefore, although it (the body) may die, yet this will be for a short time only, so that death will seem not so much death as sleep and repose; from which it shall awake and arise on the day of judgment.

S. Cyprian (*De Mortalit.*) cites this place and explains: "If we believe in Christ, let us have faith in His words and promises; and since we shall not die for ever, let us come in glad security to Christ, with whom we shall live and reign for ever."

Ver. 26.—*And whosoever liveth and believeth in Me shall never die.* I, as I will raise up the faithful, though dead, to a new and blessed life, so those also who are still alive, who believe in Me, I will keep in life eternal, and I will provide that they shall not die for ever: for although from the debt of nature they shall die for a brief time, yet I will soon raise them up from death to life eternal, so that they shall seem not so much to die as to sleep. Wherefore I am the Resurrection and the Life of all the faithful whether dead or living, because I will bestow upon them eternal life through the resurrection.

Believest thou this? Christ requires faith in the Resurrection, not from Lazarus, inasmuch as he was dead, but from his sister Martha, so that she may be at once excited to greater trust in it and hope for it, and therefore may prepare herself for it with greater desire and reverence. So Christ required from the father who begged that his son should be freed from the evil spirit, that he should believe Him to be able to do this (S. Mark ix. 23); and from those who carried the paralytic He required a similar faith (S. Matt. ix. 2).

Ver. 27.—*The Christ, the Son of God*, that is, *that Son*, viz., the true and only Son by nature. Christ perfected the imperfect faith of Martha, saying, *I am the Resurrection and the Life.* Where-

fore she, being thus enlightened by Christ, burst forth into a perfect act of faith, and said: I believe that Thou art Messiah, the true Son of God, and therefore God, the first cause of all life and resurrection. I believe that Thou, as God, art therefore able to raise up and give life to Lazarus and to whomsoever of the dead Thou willest.

Ver. 28.—*And when she had so said*, &c. *Secretly*, because Mary was surrounded with the Jews who were condoling with her. Martha therefore calls her in private, lest she might excite a tumult of the Jews, if she should call Mary openly and say that Jesus was there. Theophylact says somewhat differently: "The presence of Christ constitutes a calling. For His presence in itself summoned Mary, as love calls the lover to the loved."

Vers. 29, 30.—*As soon as she heard that*, &c. Because Jesus wished to go to the sepulchre of Lazarus, which, according to the manner of the Jews, was outside the village or town: hence He did not wish to enter Bethany, because He would have to quit it again to go to the sepulchre. Therefore He remained outside, and there awaited Mary.

Ver. 31.—*Followed her.* The Providence of God ordained that very many Jews following Mary should see Jesus raising Lazarus, and should therefore be irrefragable witnesses of his being raised from the dead; and should thus believe in Jesus, and bring others to believe likewise.

Then when Mary was come, &c. She fell at His feet from reverence and gratitude, inasmuch as once bedewing them with her tears and drying them with her hair, she had heard Him say, *Thy sins are forgiven thee; go in peace* (S. Luke vii. 38). But she says the same thing as her sister Martha, because they had the same sense of grief, the same faith, and therefore the same words; yet she says less than Martha, who was not hindered by tears, had said. (Bede.)

Ver. 33.—*When Jesus therefore saw her weeping*, &c. You will ask, of what nature was the groaning and trouble of Christ?

First, Eusebius Emissenus, or rather Gallus: He groaned that He might teach us to groan over sinners. (*Infremuit*) that is, *He groaned:*

But the groan is of one who pities, the murmur of one who is indignant. Nonnus translates agitated or disturbed by His fatherly mind. But this is too general, nor does it explain what or of what nature this trouble was.

Secondly, Theophylact by *spirit* understands Divinity; as if it were said, Jesus by His Spirit, *i.e.*, by His Divinity, powerfully and as if by groaning, repressed His tears and the feeling of commiseration which was aroused in Him because of the lamentation of Mary and of the Jews, lest bursting forth into tears, and sobbing like others, He might speak in a voice weak and tearful, such as would be unfitting one so grave and holy.

To this agree S. Chrysostom and others, who by "*murmur*" understand the feeling of anger, indignation, and wrath which Christ, putting as it were a force upon Himself, mastered and repressed with a serene and firm countenance His feeling of commiseration and the tears ready to flow: as if it were said, Christ threatened and restrained His spirit and His human nature, that it should not yield to weeping. But against this is, first, that this feeling of compassion had plainly not yet been aroused when Christ groaned, but a little after, when He was troubled. Secondly, because in Christ these passions and affections were not involuntary and violent, but freely and voluntarily assumed, as I shall soon state.

I say then, that Christ here displayed the feeling and act of *murmuring* (A. V. *groaning*), that is, of indignation in spirit or mind and the innermost perceptions of the soul, when by sign and murmur, or indignant voice, He signified outwardly the grief which He felt arising from the death of Lazarus, and from the sobbing of Mary and the Jews: and that by this murmur He, as it were, prepared and animated Himself to the arduous combat with death, that He might signify how difficult would be the raising of Lazarus from the grave after four days' dwelling there. Whence S. Augustine says: In the voice of indignation appears the hope of resurrection; in truth Jesus foresaw that He because of the raising up of Lazarus would be crucified by the envious Pharisees; yet not allowing this to stand in the way, He determined to raise him up; which act of

heroic fortitude He allowed to be manifested in this groan. So soldiers groan when battle is near, and excite and sharpen their anger for the difficult and perilous combat that is imminent; for their anger is the whetstone of valour and bravery. Hence also we, when temptation, whether of the devil, the flesh, and the world, threatens, should sharpen our anger against them, that we may overcome the temptation; for by anger is concupiscence overcome, though the difficulty of the task be great. Further, this murmur, that is, indignation, was against death, and the devil, by whose envy death had entered into the world; which had been the cause of such bitter sorrow and lamentation.

And was troubled (Gr. and Vulg. *He troubled Himself*). That is, He permitted freely and willingly to Himself the strong feeling both of indignation, as already mentioned, and of commiseration and tears, because of the common lamentation of Martha, Mary, and the rest; for it would have been inhuman not to grieve and sympathise with them. For them therefore Jesus was troubled.

Note these passions of indignation, sorrow, commiseration, and weeping, were in such a manner in Christ as not to overbear His reason and will, or to arise unbidden as they are aroused with us; but rather to follow His reason, and to be ruled and excited by it. On which account right reason always used to direct and regulate them. Therefore [S. John] says, *He troubled Himself* (*turbavit Seipsum*); not, *He was troubled.* Wherefore these passions were in Christ not so much passions as feelings in place of passions, freely taken, as divines teach, out of Damascene. For Christ was able as He chose to excite them, to soften, to moderate, to rule, to direct, much more completely than a charioteer does his horses and his chariot.

He troubled therefore himself: putting on the feeling of grief, anger, and compassion, and showing it by a change of voice and countenance because of grief. Therefore the proper cause of this murmur and trouble of Christ was the death of Lazarus, and the weeping of Mary and the Jews, as appears from the verses themselves. The misery therefore of Lazarus and of all men excited the

pity of Christ, the pity excited indignation against such troubles, the indignation increased the pity, and at the same time with it aroused zeal, and a purpose of taking away those troubles, even with the casting away of His own life by the death upon the Cross, by which so great a benefit was alone to be purchased, according to what Isaiah says (lxiii. 4), "The day of vengeance is in my heart . . . and my fury it upheld me."

Ver. 34.—*And said, Where have ye laid him*, &c. Christ knew the place where Lazarus was buried: for, as S. Augustine argues, Didst thou know that he was dead, and art ignorant where he is buried? Yet He asked the question; because He acted with men after a human manner, and by the inquiry prepared Himself, and cleared the way for the raising up of Lazarus; and excited the attention at once of Mary, Martha, and the Jews, so that they should watchfully consider the words and actions of Christ, who was about to raise him.

Symbolically, S. Gregory says: Christ recalling to the women the sin of Eve, says, "I have placed the man in Paradise whom ye have placed in the tomb."

Come and see. Eagerly they invite Jesus to come and see, hoping that He who had raised up strangers' dead, would raise up also Lazarus His intimate associate, who was so beloved by Him. Whence, mystically, the Gloss: "See, that is pity;" for, as S. Augustine says, the Lord sees when He pities, according to this, "Look upon my adversity, and forgive me all my sins." S. Chrysostom, and after him Theophylact: He seemed to them about to go thither that He might weep, not that He might raise up [the dead].

Ver. 35.—*Jesus wept.* At seeing the sepulchre of Lazarus (although Chrysostom supposes that He wept when He groaned and was troubled, which is equally probable), to signify His love for him, and the grief He felt at his death.

Secondly, that He might weep with the sisters and the Jews who were weeping, and teach us to do the same. So S. Augustine. Hear S. Ambrose: "Christ became all things to all men; poor to the poor, rich to the rich, weeping with the weeping, hungering

with the hungry, thirsting with the thirsty, full with the abounding; He is in prison with the poor man, with Mary He weeps, with the Apostles He eats, with the Samaritan woman he thirsts.

Thirdly, that adding tears to His speech, He might make it stronger and more efficacious; for tears are a sign of vehement grief and affliction, and also of desire and longing: wherefore God is accustomed to hear and answer prayers seasoned, and as it were armed, with tears. So Christ on the [eve of the] Cross offering up prayers and supplications with strong crying and tears, was heard in that He feared. [E. & Heb. V. 7, *pro suâ reverentiâ*, Vulg.] So Tobit (xii. 12) heard from S. Raphael, "When thou didst pray with tears [the words "with tears," *cum lacrymis*, are not in the LXX Greek], and didst bring the dead, ... I brought thy prayer before the Lord." So Jacob, wrestling with the angel, obtained a blessing (Gen. xxxii. 29). Wherefore? because he wept and besought him (Hosea xii. 4). "The tears of penitents," says S. Bernard, "are the wine of angels." For it is the anguish of the mind in prayer which influences, and as it were compels God to pity, according as it is said, "a contrite and humble heart God shall not despise" (Ps. li. 17); just as the tears of an infant influence the mother, and obtain from her what it asks; for God shows toward us the heart of a mother.

Other writers give different causes for the tears of Christ. First, Cyril says that Christ wept for the miseries of the human race brought in by sin. Secondly, Andrew Cretensis says that He wept for the unbelief of the Jews, and because they would not believe in Christ, even after they had seen the miracle of the raising of Lazarus. Thirdly, Isidore of Pelusium and Rupertus think that Christ wept for the very reason that he was about to recall Lazarus out of Limbo, that is, from the haven and state of peace, to the storms, dangers, and sufferings of this life.

Further, we read that Christ wept thrice: here at the death of Lazarus; at the Cross (Heb. v. 7); at the sight of Jerusalem, and its impending ruin (Luke xix. 41). S. Bernard (*Sermon* 3, *in Die Nativ.*) says, "The tears of Christ cause me shame and grief. . . .

Can I still trifle, and deride His tears?" And soon after: "The Son of God sympathises (*compatitur*), and He weeps; man suffers (*patitur*), and shall we laugh?" And S. Augustine says: "Christ wept—let man weep for himself: wherefore did Christ weep, unless to teach man to weep? Wherefore did He groan and trouble Himself, except that the faith of man, rightly displeased with himself, should in a manner groan in accusation of his evil works, so that the habit of sinning should yield to the violence of repenting."

Ver. 37.—*And some of them said, Could not this man*, &c. Certainly He was able to do that, but would not, because He had determined to do something far greater, namely, to raise him up when dead and four days buried, which the Jews thought impossible, and therefore wondered that Christ had not hindered the death of Lazarus.

Ver. 38.—*Jesus therefore, again groaning in Himself*, &c. Note that Christ was here thrice greatly distressed, and wept. First, when He sees Mary and the Jews weeping (ver. 33). Secondly, when He saw the sepulchre of Lazarus (ver. 34). Thirdly, here, when He came to it, to show how pitiable was the lot of Lazarus when dead, and typically of sinners spiritually dead by their sins, and hereafter to die perpetually in the torments of hell. For it was they who drew forth from Him in the agony of His Passion tears of blood (Luke xxii. 44).

It was a cave, and a stone lay upon it. For the more noble of the Jews were buried in caves or underground chambers, as appears in the case of the sepulchre of Abraham (Gen. xxiii. 9), Isaac and Jacob (Gen. xlix. 31), Joseph of Arimathea (Matt. xxvii. 60).

Mystically, S. Augustine says: "This stone denotes the Mosaic Law, which was written on tables of stone, and included all under sin."

Typically, the same says (*Serm.* 44, *on S. John*): "That mass placed on the sepulchre is the force of evil custom with which the soul is weighed down, nor permitted to rise up nor breathe."

Ver. 39.—*Jesus said: Take ye away the stone.* Jesus commanded this, first, that when the stone was taken away the Jews might both

see the body of Lazarus, and smell that it was corrupted, and so think his raising a work of more power. Secondly, that He might speak in the presence of the body of Lazarus, and bringing it dead before God should obtain of Him that it be raised up.

Typically, S. Bernard (*Serm.* 4, *De Assump.*) : "Let the stone be taken away, but let penitence remain, no longer weighing down and burdening the mind, but confirming and rendering it living and strong ; yes, let its food be to do the will of the Lord, which before it knew not." So also training does not now constrain him who is free, as it is said, "The law is not made for the righteous ; but rules and directs one who pays it a voluntary obedience into the way of peace."

Martha, the sister of him that was dead, &c. Mystically, S. Augustine says : "Lazarus four days dead signifies a sinner buried in the habit of sin, and as it were despaired of. The Lord then came, to whom in truth all things were easy, and yet made manifest a difficulty."

He groaned in spirit. He showed there was need of blame and loud reproof to those who have become hardened by custom. Yet at the loud voice of the Lord the bonds of necessity have been broken ; the tyranny of hell trembled ; Lazarus is restored living. Truly the Lord frees also those who are four days dead by evil habit ; for Lazarus was sleeping to Christ when He willed to raise him.

Ver. 40.—*Jesus said unto her*, &c. This is the same as "Thou shalt see My glory, I who am God and the Son of God." So Leontius and Euthymius.

But where did Christ say this to Martha? We answer, Christ said that not in precise words, but virtually and in effect He said it when the messengers were sent by Martha (ver. 4), when He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." So S. Chrysostom. Again, and more clearly, to Martha herself, in verses 23 and 25.

If thou wouldest believe. Christ arouses the wavering faith and hope of Martha ; for although she when she met Christ before had

said, "I believe that Thou art the Christ, the Son of God" (vers. 22 and 27), yet when it came to the point, when I say, Christ, just about to raise up Lazarus, ordered the sepulchre to be opened, Martha began to totter; wherefore she said, "Lord, by this time he stinketh, for he hath been dead four days." She had therefore alternate impulses of grace and nature, of faith and distrust, of hope and despair, concerning the resurrection of Lazarus, such as we experience in ourselves: when looking to God we hope that we shall overcome all things, however difficult; but when looking to our own infirmity, when we ought to advance against some difficulty, we hesitate, we tremble, and almost disbelieve that it can be accomplished by us. So recruits before a battle show great boldness, but when the battle commences, at the first onset of the enemy they fear and fly. Whence it is said: "In peace lions, in battle stags." But veteran soldiers before the battle tremble as stags, but in the battle they stand and fight as lions. By this difference you may distinguish the veteran from the tyro.

Ver. 41.—*Then they took away the stone.* Which being taken away, the corpse of Lazarus, fetid and decaying, appeared; so that it was evident to all that he was really dead, and that Christ brought his very body, just as it was, before God by prayers, and presented it to be raised up.

And Jesus lifted up His eyes. To God the Father, that He might teach us to raise our eyes and still more hearts to God in heaven when we pray. S. John Damascene (*in Catenâ*) adds, that Christ looked up to heaven, as to His own land, to signify that He had come thence upon earth.

And said, Father, I thank Thee that Thou hast heard Me. Hence some think that Christ when He groaned in spirit (ver. 33) besought the Father, mentally, to raise up Lazarus, and received an answer from Him that Lazarus was to be raised up by Him; and that therefore Christ says here, *I thank Thee that Thou hast heard Me.* This is probable.

But evidently it is as if He had said: I thank Thee, O Father, because Thou hast always and constantly hitherto heard Me when

I prayed, and especially now, when, though silently and in the mind, I invoke and beseech Thee for the raising up of Lazarus; for Thou didst grant to Me, that soon I shall raise him up. Hence Christ teaches us how to pray, that in the beginning of prayer we should surely thank God for benefits received. This giving of thanks conciliates God's favour to us, and inclines Him to bestow the new blessings which we beg for. For he who is grateful for the lesser gifts, merits to receive the greater. This is the faithful prayer of sons, whence Christ adds:

Ver. 42.—*And I knew that Thou hearest Me always: but because*, &c., *i.e.*, what I said aloud (ver. 41).

Ver. 43.—*And when He had thus spoken*, &c. First, to show this voice to have great and prevailing authority, by which He was raising up Lazarus from death, as God ruling nature and death. Whence Cyril says, His command is kingly, and worthy of God: *Lazarus, come forth.* For He said this not as praying, but as bidding and commanding. *A loud voice*, then, signifies the great force and power which recalled Lazarus from death to life. For this was a most difficult work, and therefore required supreme and Divine power, as also a fitting voice. Symbolically and mystically, the cause was, to represent with this loud voice the trumpet-voice of the Archangel in the day of judgment, by which all the dead shall be raised. Whence SS. Chrysostom, Cyril, Theophilus, Euthymius, assert that Christ here willed to show in action what He had said in v. 25, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they who hear shall live." Hear S. Ambrose (*De Fide Resur.*): The Lord shows thee in what manner thou shalt rise. For He did not raise up one Lazarus only, but the faith of all; and if, when thou readest, thou believest this, thy mind also, which was dead, receives life with that Lazarus. For what means it that the Lord drew near to the tomb, and cried with a loud voice: *Lazarus, come forth*,—unless that He might afford us a specimen, might give us an example, of the future resurrection? Why did He cry aloud with His voice, as if He were not accustomed by His Spirit alone to perform [mighty works], as if He

were not accustomed to command without speech? but that He might show what is written, "In the twinkling of an eye, at the last trump, the dead shall be raised incorruptible" (1 Cor. xv. 52).

Typically, the loud voice of Christ signifies the great impulse of arousing grace, by which the sinner needs to be called forth from the custom of evil in which he lies buried, to grace and a new life. So S. Augustine. Hence Eph. v. 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee life."

Lazarus. He calls him by his proper name: lest, as says S. Ambrose, he might seem as one raised up for another, or his resurrection more by chance than by command. Again, He addresses the dead man as living, because all the dead live unto God, says S. Chrysostom.

Come forth. Not as if thou wert already risen, and only now wast to show thyself beyond the sepulchre, as Origen wrongly infers from hence: but, Rise, return from the dark and hidden caves of death and Hades; return, O soul of Lazarus, from the farthest limits of the *Limbus Patrum* into this body, and thence into the life, air, and light common to all living beings.

Ver. 44.—*And he that was dead came forth*, &c. The power of the voice of Christ is made manifest, which instantly raised up the dead man, so that the things spoken might be done.

Grave-clothes, bindings for the sepulchre, with which the hands and feet of the dead man are bound, so that they may be inserted and decently composed in a narrow receptacle. The Arabic translates *linen cloths;* Nonnus, "he had his whole body from foot to head bound with manifold wrappings for the grave."

And his face was bound about with a napkin: in the manner of the Jews, that the fact of death might be signified, and the pale and fearful visage of the dead might strike no one with horror.

You will ask, Why did Christ, in raising the dead man, not at the same time unloose his bonds?

SS. Augustine, Chrysostom, Cyril, Leontius, and others reply that the Jews might see that the same Lazarus was raised up, who a little before had been swathed as dead, by themselves, with those

bands and napkin, and was not a phantom, or some other man hidden in the sepulchre, to make a feigned appearance.

Secondly, that the miracle was twofold: that the first was the raising up the dead man; the second that he when raised up should immediately walk with his feet bound and his face covered, and come forth from his sepulchre straight to Jesus.

Typically, S. Gregory: Our Redeemer raised up a maiden in the house, a young man outside the gate [of the city], but Lazarus in the sepulchre. So he lies as it were still dead in the house, who is secretly sunk in sin. He is, as it were, brought outside the gate, whose iniquity reveals itself even to the shamelessness of public commission. But he is weighed down with the mound of the grave, who in the committing of wickedness is loaded with the weight of habit. But these He pities and recalls to life, in that very often by Divine grace He enlightens with the brightness of His countenance those dead not only in secret but even in open sins, and oppressed by the weight of evil custom.

S. Augustine says: Lazarus going forth from the sepulchre is the soul drawing back from carnal vices, but bound, that is, not yet freed from pains and troubles of the flesh, while it dwells in the body; the face is covered with a napkin, for we cannot have full understanding of things in this life; but it is said, "Loose him," for after this life the veilings are taken away, that we may see face to face.

Jesus saith unto them, Loose him and let him go. To his home. Jesus addressed this command to the Jews, that they, handling Lazarus, might as it were touch and handle with their hands the miracle that was wrought by Him, and [see] that he was raised up.

Symbolically, Christ sends sinners bound with the bands of their sins to bishops and priests, that they may be released and absolved, saying, *Whatsoever ye shall loose on earth shall be loosed in heaven* (Matt. xviii. 18). So also S. Augustine. "What is it," he says, "to loose and let him go? What ye shall loose on earth, shall be loosed also in heaven."

Finally, there is no doubt (though John is silent upon it) that

Lazarus rendered great thanks to Christ; and that he dedicated his life to Him from whom he had received it. He became a disciple, a preacher, and the Bishop of Marseilles.

Ver. 45.—*Then many of the Jews . . . believed on Him.* For they were convinced by the evidence of the miraculous raising of Lazarus, so great and wonderful, that Jesus was a prophet, yea, more, the Messiah, as He professed.

Ver. 46.—*But some of them went their ways*, &c. S. Augustine doubts whether they did this with good or evil intention; whether to announce to them that they might believe, or to betray Him that they might use severity, as says the Gloss. For they might do this with a good intention, namely, in order that the Pharisees, if they could not bring themselves to believe in Christ, should at least have a milder disposition towards Him, as Origen is of opinion. But all others think that they did it with an evil intention. Theophilus and Leontius add that they intended to accuse Christ as being sacrilegious, and even so far as that He had dug up the body of a dead person. Great then was their malice and malignity, with which they repaid Christ for so great a benefit, [inflicting on Him] so great an outrage—for a miracle blasphemy, for life death; since they denounced Him to the Pharisees to be condemned to the cross.

Ver. 47.—*Then gathered the chief priests and the Pharisees a council*, &c.

What do we? (What does it behove us to do? Syriac, *What shall we do?*)

For this man doeth many miracles. It behoved them to be convinced by so many signs and miracles of Jesus, and to believe Him to be Messiah, the Son of God; but blinded by hate and envy, they say and do the contrary, and studiously avoid condescending even to name Him, but say, *This man*, as if He were a common and worthless person ("They still call Him man," says Chrysostom, "who had received so great a proof of His Godhead"), and consult concerning His murder, and propose to bereave of life Him who had restored life to Lazarus, and from whom they ought to seek and hope for life eternal. They did not say, "Let us believe," says S. Augustine,

"but, lost men as they were, thought more of how they might injure Him, and destroy Him, than of how they might consult for their own safety, that they perish not. Their foolish heart was darkened, so that they forced on the destruction, present and lasting, of themselves and their whole nation." "What foolishness and blindness," says Origen, "that they should think themselves able to effect anything against Him whom they testify to have done many miracles, as if He were not able to deliver Himself out of their snares!"

Ver. 48.—*If we let Him thus alone*, &c. *I.e.*, the Romans will destroy Judea and the whole Jewish race. S. Chrysostom and Theophylact by *place* understand *Jerusalem*, the metropolis of Judea, and thence the whole realm. But Maldonatus understands the Temple; for the chief priests feared that this with its victims and temporal gains should be taken from them by the Romans.

All will believe on Him. See here the genius of envy, and an effect worthy of it: the chief priests wishing to obscure the glory of Christ, display it the more, in saying that all men will believe on Him.

And the Romans shall come and take away our place and nation. Some are of opinion that they thought this, viz., If all believe on Jesus, all will depart from us, our Judaism, synagogue, and state, to Him; and so there will be none to contend for us against the Roman attempts to subjugate us.

But others more probably, If all believe Jesus to be the King and Messiah of the Jews, they will irritate against us the Romans, the lords of Judea, because we have made for ourselves a new King and Messiah, and fallen away from Tiberius Cæsar to Him; wherefore armed men will come and take away, that is, capture, ravage, and destroy Jerusalem and Judea and the entire Jewish race and nation. So Chrysostom. "They wished," he says, "to excite the people, so as to bring Him under the risk of being suspected to be a pretender to royalty; *i.e.*, if the Romans shall see Jesus heading throngs of people, they will suspect a pretender, and destroy the state. But what armed men and horsemen did Christ ever take about with Him? Only envy and hate blinded them, so that they plainly erred, and reasoned wrongly."

Ver. 49.—*And one of them named Caiaphas, being the high priest that same year, said unto them.* While the rest were consulting and not grasping the case nor finding what it was needful to do, Caiaphas as high priest proffers advice, and clearly defines the matter. It is said, *high priest that year*, because, although according to the law in Exodus (xxix. 29) the high priesthood ought to last for life, and after that to devolve upon the eldest son, according to the law of birth, the Roman rulers used to change the high priests frequently, either according to their own will, or for a price received from those who sought the office (*Josephus, Antiq., lib. xviii. cap.* 2). When Tiberius succeeded Augustus Cæsar in the empire, "by him," he says, "Valerius Gratus was sent to succeed Annius Rufus as procurator of Judea. This man deprived Ananus of the high priesthood, and appointed Ismael the son of Tabus to be high priest. He also deposed him in a little time, and transferred the honour to Eleazar the son of Ananus, the former high priest, and when he had held it for a year, Gratus deprived him of it, and assigned it to Simon the son of Camithus; and he also having completed a year in the dignity, was made to yield it to Joseph, who was surnamed Caiaphas."

The high priesthood was not therefore an annual office among the Jews, as S. Augustine infers from this place; but was changed sometimes in fewer years, sometimes in more, and sometimes in the course of the same year.

Ye know nothing at all, &c. Ye, as if you were common and humble people, are foolish, ye do not understand the matter at all, ye do not grasp what it is needful to do, ye forward nothing, ye explain nothing, ye suggest no pertinent counsel; but I as high priest am enlightened by God, I set right the matter with a word, I give the best advice, and clear up the whole by saying: "It is expedient that one man, that is, Jesus, although He is accused of no crime, although He is innocent and a Prophet, and the doer of so great a miracle, *should die* (that is, be put to death by you) *for the people*, that is, so that the people because of Him should not be brought into suspicion with the Romans, nor that the Romans,

because of Jesus regarded as Messiah and King of the Jews, should take away their place and nation; and thus the entire race will not perish, but when He is taken away, will remain safe and entire." This was therefore the impious, false, and unjust judgment of Caiaphas, that it was expedient for the safety of the people, that, though innocent, Christ should be put to death, so that the Romans might not use severity to Judea and the Jews on His account. His reasoning was, that it was better for one Jesus to die than many; it is better that one should perish, than the whole community; *i.e.*, why then do ye delay? why deliberate? It is not doubtful to me that it is expedient for one to die, Jesus, in place of all the Jews.

Origen says, "They had learned nothing who had not learned Jesus; as it is said, If thou knowest Jesus, it suffices, though thou knowest not other things. If thou knowest not Jesus, it is nought, though thou knowest all things besides."

Ver. 51.—*And this spake he . . . that Jesus should die for that nation: i.e.*, of the Jews.

Note, that Caiaphas, with the other chief priests being most hostile to Christ, wished out of private hate towards Him to speak out distinctly the same thing which the others secretly hinted at, but did not expressly state; namely, that Christ must be taken out of the way for the safety of the people, that they might not be attacked by the Romans, as I have said. But the Spirit turned the force of his words, when he wished to speak in this sense, as high priest and head of the Church, to others in which he should express the contrary meaning, and should describe and strengthen a very true faith in Christ; namely, that it was expedient that Christ should die for the people, *i.e.*, for the salvation of the people; and by His death, as if by the payment of a price, should redeem them from sin, from the devil, from death, and from hell, those, I say, who would otherwise perish eternally. For the words of Caiaphas properly and precisely signify this. For otherwise, according to the wicked intention towards Christ in the mind of Caiaphas, he ought rather to have said thus: "It is expedient that one man,

Jesus, should die, rather than the whole people:" but now he does not say *rather than* but *for* (in behalf of) the people; which properly signifies *for the salvation of the people*, that He may save the people: and although Caiaphas did not understand this, much less intend it, yet it being wonderfully suggested by the Holy Spirit, S. John here takes notice of it; and as he takes notice of it, so other sincere and honest men who were listening to Caiaphas might have noticed the same thing; and just so may we.

Learn from this the great care which God has of His Church, and how He assists the Pontiff who is her head, especially under the new Law, which Christ her Head and Spouse instituted, sanctioned, and rules, lest at any time the Church which is His bride should go astray from the true faith.

Further, because Caiaphas did not understand this mystery he was not properly a prophet; and Origen observes that the Holy Ghost spoke through his mouth as the angel spoke to the disobedient Balaam by the mouth of the ass (Numb. xxii.) Caiaphas, then, most wickedly twisted the words of the Holy Spirit to the death of Christ. Wherefore S. Chrysostom says that the Holy Spirit moved the tongue of Caiaphas, not his heart.

You will say, Then Caiaphas here erred in the faith. I reply by denying the consequence. Yea he formally declared the true faith, namely, that it was expedient that Christ should die for the salvation of the world, as I have said. And though it be that he himself did not understand this, nor mean to say it—for he intended that Christ should be cut off lest, because of Him, the people (of the Jews) should be destroyed by the Romans—yet herein was his error contrary to justice and piety, and not in a matter pertaining to the faith. His error had to do with a political question, whether, namely, Christ should be put to death for the State, or not. Besides, the Jewish High Priest had not that infallible assistance of the Holy Ghost which the Christian High Priests have from Christ and after Christ. It is, moreover, especially to be borne in mind that at that time, Christ being come, the Jewish Synagogue was beginning to fall, and Christ's Church to rise up in its place. For shortly after this

Caiaphas with the whole council of the Sanhedrim proclaimed Jesus to be guilty of death as a false Messiah. This was an error in the Faith. Wherefore their Synagogue then ceased to be the Church of God, and began to be the synagogue of Satan which denied and slew the Christ which was sent by God.

Ver. 52.—*And not for that nation only*, &c. It is expedient that Christ should die; not only for His and our nation, that is, for the Jews, but also for all the nations dispersed throughout the whole world, and who should believe in Him. For these are called *children of God*, not in actual fact, but in the foreknowledge and predestination of God; because, that is to say, they were hereafter to be, by the grace of God, faithful men and saints, and therefore *sons of God*. So SS. Augustine and Chrysostom. This is what Christ predicted in chap. x. ver. 16: *Other sheep I have, which are not of this fold* (not of the Jewish synagogue); *them also I must bring, and there shall be one fold, and one Shepherd.*

Ver. 53.—*Then from that day forth*, &c. See here plainly appears the unrighteous disposition and meaning of Caiaphas and his associates.

Ver. 54.—*Jesus therefore walked no more openly among the Jews, i.e.*, freely, openly, publicly. S. Cyril says: "As God He knew what the Jews had determined on, though none of them declared it; as man He withdrew Himself, because the hour of His death, decreed by His Father, had not yet come." He did this to give an example to us, of avoiding peril to life by flight.

But went thence, &c. Leontius thinks Ephraim was Bethlehem, in which Christ had been born; but this seems unlikely, because Bethlehem was near to Jerusalem, and Jesus knew that He would be specially sought there by the chief priests. S. Jerome, and after him Jansenius, think it was Ephron (2 Chron. xiii. 19). Others think that Ephraim was situated above Jericho, and beside the desert there; but Adrichomius places it about five miles towards the east from Bethel, about seven hours' [journey] distant from Jerusalem, beside the desert of Hai, not far from the brook Cherith, to which Elijah, flying from Jezebel, withdrew, and was fed there by

ravens (1 Kings xvii. 5). Jesus withdrew thither, as well that He might avoid the rage of the chief priests for the time, as that He might have leisure in that retirement for prayer and contemplation, and thus strengthen and arm Himself for His approaching death, for the arduous contest with the chief priests—yea, more, with Lucifer—when He was upon the Cross.

Ephraim is symbolically the type of the Gentile Church. So Origen says: "Jesus was lately dwelling among the Jews, the Divine Word, that is to say, through the prophets; but He departed, He is not among them, for He has entered a hamlet which is almost deserted, of which it is said, 'Many are the sons of the deserted one more than of the married:' for Ephraim is interpreted fertility. But Ephraim was the brother of Manasseh, of an elder people given over to forgetfulness; for after a people devoted to forgetfulness had been passed over, abundance has come forth from the Gentiles. The Lord then, departing from the Jews, came to a land nigh to the desert, a city called *fruitful*, the Church of the whole earth, and there He tarries with His disciples even until now."

Typically, Ephraim, as situated beside the desert, is the symbol of a holy soul which has leisure for solitude and prayer; for this becomes *Ephraim*—that is, *fruitful in* good works: wherefore Jesus tarries in it by His abundant grace.

Ver. 55.—*And the Jews' Passover was nigh at hand:* viz., the last Passover to Christ, at which He Himself, as the Paschal Lamb, was sacrificed for the salvation of the world; and therefore He eagerly waited for it. The Syrians for *Pascha* say *Pezcho*, which is interpreted *gladness;* because this feast was more joyful than the others, even as to Christians it is so in the highest degree, because of our redemption made upon the Cross, and because of the resurrection.

And many went out of the country up to Jerusalem before the Passover, to purify themselves; i.e., to cleanse themselves by sacrifices and ceremonies from all actual uncleanness, and to prepare themselves by prayers and sacrifices to celebrate and eat the Passover rightly, as says S. Thomas and Jansen.

Ver. 56.—*Then sought they for Jesus, and spake among themselves*

as they stood in the Temple, What think ye, that He will not come to the feast? Wherefore did Jesus not come, according to His custom, to this common feast of the Passover? Certainly because as God He knew beforehand the snares prepared for Him there by the scribes. S. Augustine, Chrysostom, &c., think that this was the question of the chief priests, Pharisees, and of their adherents and assistants, who had determined to apprehend Jesus, and therefore began indignantly to demand: Why has Jesus not come to the feast of the Passover? Is this the way ye neglect the Passover? Will He be thus a contemner and violator of the law, the very charge which we bring against Him? Then why does He not present Himself on these days before the Passover, and purify Himself as all others do, and so prepare Himself for so great a feast?

END OF VOL. IV.

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